PHILOSOPHY IN NEW ZEALAND SCHOOLS: IS IT POSSIBLE?

A thesis submitted in partial fulfilment
of the requirements for the Degree of

MASTER OF ARTS IN EDUCATION

at the

UNIVERSITY OF CANTERBURY

By

Michael Peter Couch

University of Canterbury
2004

ACKNOWLEDGEMENTS

I would like to thank my supervisors, David Small and Colin McGeorge, who have been supportive and knowledgeable. I have Colin to thank for his encyclopaedic wisdom, and David for his political nous. Both of them have added humour at opportune moments, and thus made my thesis easier to bear!

I wish to thank those people from around the world that helped me with my research: Vania and Michelle from Auckland; Ross, Dan, and Dominic from Australia, Oscar from France, and David from Canada. Your insights have been of great benefit, and I thank you for your time and assistance.

Furthermore, I wish to thank the many teachers, heads of schools, lecturers, and others who gave up their own time for interviews, and to the two ex-Hagley students who stoically endured several miscommunications over interviews.

I particularly wish to thank all the students who participated in my research, without whom a major part of my thesis would have been impossible. I specifically would like to add my gratitude to the students who took it upon themselves to get their friends from their local partner school to help me out.

Finally, I would like to thank my supportive friends and family whose support and understanding have made this thesis a much easier and enjoyable task.

TABLE OF CONTENTS

ABSTRACT

Ever since Socrates walked the agora of classical Athens, philosophy has involved thinking skills. Philosophy was a core part of education until the industrial revolution shifted the educational context towards specific skills/knowledge.

Although the current secondary curriculum in New Zealand constantly refers to building critical thinking skills, it is narrowly channelling curiosity due to its orientation to content and outcomes. International recognition of the educational benefits of philosophy started principally in select United States primary classrooms in the 1970s. Philosophy has since spread into many secondary school curricula, with particular success in Ontario and Australia.

There has been limited research in New Zealand in this area, and no equivalent call for or against a specific development of philosophy in the curriculum. International literature and educational research into philosophy in the classroom complement literature reviews and comparative studies, all grounded within an historical framework. A case study of Hagley Community College demonstrates the successful introduction of philosophy, while a consideration of psychological research indicates that it can support or oppose philosophy.

Local research, based on ideas and opinions of students, teachers and lecturers, adds to the understanding of the support and challenges within the New Zealand educational environment. Questionnaire-based exploratory studies give a range of results that show student support for thinking skills and provide a range of responses that should both concern and encourage curriculum developers.

Analysis of the historical and contemporary educational frameworks leads to the conclusion that philosophy has a viable role within New Zealand schools, and that there is extensive support for philosophy. As there are means to address practical concerns and there is a current opportunity to influence the content of the curriculum, this thesis recommends that supplementary research regarding the introduction of philosophy to New Zealand High schools be undertaken.

LIST OF APPENDICES

CHAPTER 1: INTRODUCTION

It is obvious to many researchers that the New Zealand curriculum reforms of the 1990s barely address the idea of teaching thinking skills. The emphasis on the detailed steps of content acquisition leading to specific outcomes has come at the expense of explicitly learning the art of learning itself, with interviews with students and teachers revealing the deficiencies in the system. The curriculum of the twenty-first century perpetuates many of the assumptions of the previous two decades by changing only the content and structure of education, rather than the underlying concepts of high school teaching itself. This thesis explores the concept and practical aspects of introducing philosophy into the high school curriculum, as a separate subject or integrated into current subjects, and explores whether there is enough evidence to support the introduction of philosophy into high schools.

High schools were predominantly for the elite until compulsory mass schooling led to curriculum development that included training for work and citizenship as well as intellectual training. The current National Qualifications Framework (NQF) has since expanded to include a broad range of subjects, with the New Zealand Qualifications Authority (NZQA) currently recognising over 18,000 registered unit standards (NZQA).

This expansion of content knowledge has come at the expense of analytical skills. Although several sections of the curriculum documents emphasise learning skills, teachers are constrained within a system focused on learning outcomes and assessments that limit their ability to be flexible and responsive to learners' needs. A curriculum that does not emphasise or prioritise thinking skills runs the risk of having them fade into just another module teach, if they are taught at all.

The curriculum assessment counterpart to the NQF is the recently introduced National Certificate of Educational Achievement (NCEA). Still controversial, the NCEA is an outcomes based model that is jeopardising non-assessed educational activities in schools. Such activities can include building thinking skills and methods of understanding, and thus the NQF and NCEA threaten further to encourage students only to produce the required results to pass their subjects, rather than actually to learn skills to cope with processing information in the future.

Ivan Snook, emeritus professor of education at Massey University, summarises the three flawed beliefs held by the NZQA that are leading to the jeopardising of knowledge:

- That all domains of knowledge can be broken up into discrete bits.

- That such bits can be turned into standards which can be set out clearly and assessed objectively.
- That any discrepancies in results must therefore be due to students, teachers or schools (Snook)

Snook emphasises that attempts to break up knowledge in science, history, and literature will "destroy them", and in those subjects "there are identifiable standards only at a very abstract level and there is no way to objectively measure them" (ibid). The destruction that Snook alludes to arises from an outcomes-model of assessment, and the threat is that teachers will only teach measurable knowledge and skills.

To a range of teachers around the world, and a small group of teachers in New Zealand, the clear way to ameliorate this threat is to introduce philosophy as a subject into high schools, integrated with current subjects or as a separate subject, and to reform the curriculum by placing philosophical ideals at the centre of the curriculum framework. As well as supporting notions of integrated learning, philosophy provides powerful tools of analysis and critical reasoning, and skills in inquiry and problem solving, and it acts to balance up the content-orientated nature of other high school subjects. Philosophy is part of the official high school curriculum in a small but growing number of countries around the world.

There is therefore an opportunity to research whether philosophy belongs in New Zealand high schools. This thesis investigates the history of education internationally and within New Zealand, and explains what philosophy actually is and how its inclusion would benefit students. With limited research in this area within New Zealand, this thesis considers the results of overseas research, and examines the processes that have occurred in other countries' curricula. The empirical evidence for the ideas in this thesis consists of 102 local senior high school students, 38 first year university students, 7 high school teachers and principals, and 3 university lecturers, all providing opinions and experiences to balance this exploratory theoretical analysis.

Defining Philosophy

Any analysis requires an understanding of key terms, and although it is one of the oldest disciplines, many practitioners of philosophy are familiar with having perpetually to define philosophy. Bontempo and Odell observe that teachers or students of philosophy even have to define philosophy to fellow academics as well as to the public (Bontempo, pp. 6-7).

Although the word "philosophy" can also be an expression of a set of personal beliefs, a holistic definition more applicable to this thesis is more informative. Below is a range of selected quotes from a range of sources:

"The use of reason and argument in seeking truth and knowledge..."

The Oxford Encyclopaedic English dictionary, p. 1090

"A pursuit of wisdom...a search for general understanding of values and reality..."

Webster's ninth new collegiate dictionary, p.883

"...investigating the intelligibility of concepts by means of rational arguments concerning their presuppositions, implications and interrelationships"

Collins concise dictionary, p. 1127

"The rational investigation of questions about existence and knowledge and ethics"

Web WordNet 2.0

"Literally 'love of wisdom'...[it] tends to proceed by an informal but rigorous process of conceptual analysis and reasoning... [and is] concerned with the common core of human knowledge and experience but also with the concepts... of other special subjects"

The Cambridge Encyclopaedia, p. 831

Although there is diversity in the definitions, two common threads are seeking wisdom/knowledge, and learning to understand them in a rational way. Philosophy can be understood as the ability to raise questions about why things are, or might have been, when teaching from within a specific subject area, and thus enable students to stand back from their subjects and adopt a "critical, analytical and historical attitude to what is being taught" (Warnock, pp. 135-136). Similarly, the idea of using logical methods to gain understanding is a clear foundation for movements supporting philosophy in schools.

The Institute for the Advancement of Philosophy for Children (IAPC) defines it as:

"A self-conscious inquiry into the meaning of puzzling and contestable concepts... the cultivation of excellent thinking... [it] helps us learn to recognize the ethical problems and possibilities in our experience, to think through them carefully, to make sound ethical judgments, and to take appropriate action."

The definition of philosophy used in this thesis is that it is critical engagement with ideas and opinions from historical and contemporary sources in the context of modern society to develop thinking skills to enable sound thinking and rational judgement making.

This thesis explores introducing philosophy into high schools in three ways:

- As a subject in its own right in the high school curriculum;
- As the epistemological foundation of social studies; and
- As an influence on all curricula due to its emphasis on thinking skills.

Thinking Skills

A crucial requirement to understanding philosophy is to understand the notion of "thinking skills" as these lie at the core of analysis, inquiry, and investigations described above. Fisher (1990), Cam (1995) and Whitehead (2004), have analysed five different types of thinking skills, as summarised below:

- Critical thinking – skills in analysis and argument;
- Creative thinking – skills in finding new meanings in current knowledge;
- Caring thinking – skills in building emotional and ethical frameworks;
- Memory thinking – skills in sorting, storing and recalling information; and
- Reflective thinking – the meta-cognitive regulatory core to all thinking.

Of all these skills, critical thinking skills feature the most widely in analyses to determine what skills are most relevant to education. Siegel offers a summary of the position by listing four reasons for supporting critical thinking (Siegel, chapter 3):

- Because we respect students as persons by encouraging them to think for themselves;
- Because by improving students' levels of self-sufficiency and self-direction, we prepare them for adulthood;
- Because it is crucial to educational activities in other subjects, such as mathematics, science, and history; and
- Because of the role analysis, good thinking, and deliberation play in democratic life.

Learning these five skills is central to 'philosophising' a classroom. Memory skills enable effective use of knowledge to provide a foundation for other types of skills, whereas reflective thinking helps with planning, doing, and evaluating types of thinking. Problem-

solving skills develop from the applied interaction of creative and critical thinking skills, and caring skills enable thought-out interaction with the physical world.

Philosophy in Schools

Although philosophy is a recognised academic subject in New Zealand, there exists the question of whether it can transfer into schools. Any subject is potentially teachable in schools, with success dependant on whether there is interest in the subject and whether students are capable of studying it. Although ancient philosophy already exists in the curriculum as part of the Classical Studies curriculum, the structure that philosophy would take as a school subject is important to understanding its relevance.

Philosophy involves critical, creative, and reflective thinking about ideas and concepts. Therefore, unlike most other subjects, there is no body of knowledge to be learnt explicitly associated with philosophy, such as written records of events for history, although there is a rich range of philosophical sources to draw upon. A primary difference is that whereas many subjects use specific skills to understand content, philosophy uses its past writings to aid in building philosophical skills for future application. That is, memorising a philosophical text is no more doing philosophy than memorising the periodic table is doing science, as philosophy provides a framework to investigate traditional and modern issues, rather than just teaching the content of those issues. Although practitioners of subjects such as sociology or history can make a similar claim, the primary difference is that while each of those subjects has a direct link to the physical world, as either society or past physical events, philosophy lies in the cognitive domain.

Although most subjects include certain aspects of critical thinking, this does not preclude an independent subject. Many subjects encourage the development of language skills and the use of literature, in particular the social sciences, but there is a clear recognition of the need for the English curriculum that is at the core of most high school curricula. Philosophy could coherently teach thinking skills at a deeper level than other subjects do and thus could complement subjects with a strong focus on specific content or outcomes.

While these claims of philosophy sound similar to the claims of practitioners of subjects such as Latin that a "transfer of training" of the skills learnt while studying Latin passes across to learning other subjects, the difference is that philosophy aims to directly develop thinking skills, just as English teachers directly teach vocabulary skills. Although some Latin teachers continue to claim that students improve significantly in language capabilities and

problem solving while learning Latin (Potter, p. 6, Myer), philosophy aims to teach a range of thinking skills directly to students, rather than as a by-product from learning another subject

As New Zealand has moved to an outcome-driven curriculum, the ability for students to present a specific capability or express specific knowledge is essential to be able to achieve good results when assessed. However, just as important is ensuring that students are able to examine the implications and presuppositions of what they are presenting. The core curriculum of New Zealand supports English and Mathematics to teach fundamental language and numeric skills, and philosophy as a school subject would complement these by focusing on clear thinking, communication, research, and inquiry skills, by teaching critical, creative and reflective skills through learning activities and through teaching formal and informal reasoning techniques.

The IAPC describes philosophy in similar terms, as being fundamentally different from other subjects in that instead of just imparting knowledge, philosophy is a catalyst for students' natural creative and critical thinking skills, enabling their application to social and ethical issues to build students' ability to reason creatively and logically. This claim is based on research that indicates that students engaging in philosophy are more creative and more interested in issues that affect them.

A Philosophy Syllabus

Each educational jurisdiction that has introduced philosophy has used a similar rationale to develop a different syllabus. To understand how a course of philosophy may be structured it is valuable to consider a sample of the rationale section of the recently approved syllabus in Queensland, where students are expected to study 8 units of philosophy, with at least two units from each of the following areas:

> "To do justice to the extensive domain of philosophy and reason, this course introduces three major areas:
>
> - Critical Reasoning
> - Deductive Logic
> - Philosophy.
>
> Critical Reasoning sets out to provide knowledge of widely used inductive reasoning processes... This is an intensely practical area...The knowledge and skills gained by students in this area equip them to analyse information rationally
>
> Deductive Logic introduced the student to modern symbolic languages as an effective system for the analysis and evaluation of propositions and arguments...

> Students are introduced to the methods of problem analysis, solution proposal and strategy choice.
>
> The study of philosophy allows the student to recognise the relevance of various philosophies to different social, ethical, and religious positions, and realise that decisions in these areas are the result of an acceptance of both a certain body of beliefs and of a specific mode of reasoning. Study in this area is especially useful as it allows the student to apply the reasoning skills of the previous two areas" (Queensland State Authority (2004)).

The syllabus includes a detailed analysis of the strands, expected learning experiences, and assessment procedures, and provides a broad range of examples and guidance so that teachers can effectively plan classes and 'scaffold' students' learning (Queensland State Authority (2004)).

Historical Framework

The actual concept of philosophy as a part of education is not recent but dates back to the origin of education itself. The educative nature of schools originates in philosophy, with the term "school" meaning 'leisure' in Greek, referring to attendance at schools as an activity partaken of in free time (Lewy, p.637). Although a cursory scrutiny may lead to the conclusion that the idea of philosophy in education is an unnecessary innovation, a curriculum without philosophy is itself a relative novelty.

Philosophy in education originated in the 5th century BCE when the evolution of philosophy coincided with the development of education in Greek city-states such as Athens, where the goal of education was to produce well-rounded citizens, unlike the goal of education in militaristic Sparta, which was to produce capable soldier-citizens. The Socratic dialogue remains one of the first methods of teaching, with dialogue and systematic exposition being a traditional part of philosophy. Until 390 BCE, there were no permanent schools or formal courses for Athenian boys who had finished their education by the age of 13 or 14. As students attached themselves to specific teachers such as Plato or Isocrates, who were of the generation taught by Socrates, permanent schools developed as a form of secondary education (Lewy, p. 635, Beck, pp. 141-142).

Although Socrates paid for the novelty of his teaching methods with his life in 399 BCE, philosophy survived through a series of established schools in Greece, and through the logic and reasoning skills needed for rhetoric and oratory that evolved into the core of the Roman education. The first century B.C. orator Cicero clearly emphasised that philosophy

and oratory require each other, as people need to be able to both learn and express new ideas and knowledge (Boyd and King, pp. 70-71).

The social regression after the collapse of the Roman Empire did not prevent the medieval world from inheriting the seven liberal arts from the Roman world. Small groups of senior students used the skills from the trivium[1] and quadrivium[2] to analyse the advanced subjects of the era, law and theology. The increased application of philosophy and logic to these advanced subjects mirrored the limited growth of the provision of education in the twelfth and thirteenth centuries A.D. (Barber pp. 442-452).

The growth of humanist culture reflected the growth in the value of education, although humanist teachers faced a dilemma in whether they replace the outdated but effective medieval methods and textbooks (Black, p. 172). Research in the resurgence of education includes that at least half the boys and girls of early fourteenth century Florence received at least a grammar school education (Hollister, p. 181). Contemporary works included the influential treatise *On Noble Customs and Liberal Studies* by Pier Paolo Vergerio, which emphasised the need for philosophy and rhetoric alongside history, and Leonardo Bruni's *On Studies and Letters,* which maintained that women should also receive a classical education, including rhetoric and philosophy (Nauert, pp. 45-46).

The method of teaching philosophy was constant and consistent across Europe until about 1800, consisting of learning Latin, then philosophy, and then 'specialised studies', with philosophy acting as a general base to learn further knowledge (Lewy, p.637). By 1953, a United Nations Educational, Scientific, and Cultural Organisation (UNESCO) report was still able to indicate a great divergence in scope and content within high school philosophy and that schools taught philosophy right across Europe (Canguilhem).

UNESCO continues to support philosophy at the primary, high school, and university levels to encourage democratic thought and actions (Learning and Teaching Support Network).

Education in New Zealand

The history of New Zealand education reveals a gradual trend of liberalisation conducive to philosophy until its disruption in the late 1980s. As the Education Act of 1877 made little provision for high schools, except to enable education boards to establish or maintain 'district high schools', high schools had to be established by separate Acts of Parliament until the passing of the Secondary Schools Act of 1903. The strong academic

[1] Grammar, Rhetoric and Logic
[2] Arithmetic, Geometry, Music and Astronomy

emphasis on languages and mathematics in the high school matriculation exam and the introduction of the technical high schools in 1905 ensured the growth of two separate types of post-primary education.

The new broad common curriculum introduced in 1945 by C. E. Beeby, based on a special (Thomas) committee report, liberalised the secondary curriculum by introducing a core of studies and activities, eliminated the main differences between the two types of post-primary education, and opened the way for the establishment of technical colleges, later known as technical institutes. Beeby's curriculum developed from a draft section of the Department of Education's draft report that he wrote for the education minister, Peter Fraser, and became the core of education policy in M. J. Savage's Labour government, although to Beeby's chagrin many people did not actually read the whole statement. The first two sentences summarise his position pithily:

> The Government's objective, broadly expressed, is that every person, whatever his level of academic ability, whether he be rich or poor, whether he live in town or country, has a right, as a citizen, to a free education of the kind for which he is best fitted, and to the fullest extent of his powers. So far is this from being a mere pious platitude that the full acceptance of the principle will involve the reorientation of the education system (Beeby, pp. 123-124).

The 1962 Currie report vindicated the liberal curriculum, supporting the curriculum's emphasis on encouraging understanding and active participation, after some concentrated criticism of the curriculum based on a reduction of discipline in classroom and a reduced emphasis on examinations (Dakin, pp 40-41). The Education Act of 1964 made technical and vocational education part of the tertiary sphere, and the more democratic curriculum's main challenge was a lack of staff for the decades following the Second World War. The 1975 *Towards Partnership* report led to broad changes, including the curriculum and assessment procedures, aiming to improve the quality and scope of education and to build better partnerships with the community. By 1977, the freshly renamed Curriculum Unit continued the development of a cohesive national curriculum that was more than just a compilation of syllabuses (McLaren, p.227).

Until the late 1980s, the process of cyclic revision, utilising a time-consuming and expensive broad consultation process, ensured the constant updating of subjects by groups within the sector. By 1984, the sector was suffering extensive severe criticism, and Treasury laid the groundwork for radical change in its 1987 *Government Management: Brief to the*

Incoming Government Vol. 2: Education Issues, including suggestions for cutting education expenditure and eliminating the influence of the educational establishment (pp. 37-38).

The 1987 *Curriculum Review,* with a liberal spirit and educational focus, suffered neglect, and the 1988 Picot Report led to the Labour government's *Tomorrow's Schools*; a plan for widespread reform, leading to the replacement of the Department of Education with its curriculum experience with a much smaller Ministry of Education. In 1991, the new National government started to develop a new curriculum as a means to achieve its economic goals, originally without assigning particular importance to social studies, the subject designed to teach students about democratic participation,.

The final document, *The National Curriculum of New Zealand*, which did include social studies, led to the NZCF, the *New Zealand Curriculum Framework*, which included:

- Nine broad principles about education;
- Seven key subjects compulsory until fifth form;
- A statement on attitudes and values, assessment policy, and national monitoring;
- Eight groups of essential skills (including problem-solving skills); and
- An eight-tier sequence of Achievement Objectives for each subject composed of 'learning outcomes' to measure students against.

The assessment counterpart to the NZCF, the National Certificate of Educational Achievement, introduced in 2002, is still controversial. The *Curriculum Stocktake Report*, completed in 2002, has led to the *Curriculum Project*, with the government due to release statements in 2005 of a draft curriculum for widespread consultation, which will lead to the production of a new curriculum in 2006 (Ministry of Education). Chapter 6 further explores the importance of the content of the Stocktake Project and the intentions of the Curriculum Project, as well as the relevance of the current phase of curriculum reform.

Civic and Citizenship Education

New Zealand's first experience with citizenship education to educate students "more fully and widely into the life of the community" (AJHR, 1916, E-1A, p. 4) occurred in 1917 when J. A. Hanan, the Minister of Education, added History and Civics to the primary school curriculum. A natural evolution from moral instruction introduced in 1904, and colloquially known as just 'Civics', it was an uncritical course of political socialisation that aimed to teach students the duties of citizenship and methods of democratic participation, although some observers criticised it as being means to generate specific types of sentiment in children (Lee, p. 106).

Citizenship education itself is an old idea as the goal of education for many ancient Athenian teachers was to create citizens who were capable of fully participating in the civic community. Different teachers used different methods to achieve this; Plato used Philosophy to encourage learning for its own sake, and Isocrotes used Rhetoric as a preparation for public life (Beck, p. 304). A range of material supported the method of teaching Civics in New Zealand, although there were secular textbooks with dubious content, with a 1946 textbook containing direct references to God, and directly encouraging students to go to church and join Bible classes (Spurdle, p. 67).

History and Civics survived as a subject in high schools until the secondary reforms inspired by the Thomas Report combined it with other subjects into the new subject "social studies". As part of a curriculum designed to prepare all students for participation in a democracy, by focusing on social and civic competence, it stated that the new curriculum aimed:

"...firstly, at the full development of the adolescent as a person; and, secondly, at preparing [them] for an active place in our New Zealand society as worker, neighbour, homemaker, and citizen" (Department of Education, 1944. p.5)

Social studies was expected to meet students' needs that had been pushed into the background by "economic pressure" (ibid.) by "a process of gradually widening horizons" (ibid. p. 27), and, 42 years later, the Labour government's 1987 Curriculum Review Committee still endorsed the Thomas Committee's report. The curriculum changes by the National government in the 1990s refocused citizenship education, like all subjects, to serving economic and vocational ends, reversing the original intention of the Thomas Committee's report to emphasise the importance of the social sciences (Lee, et al, 2004, p.79). By giving social studies an economic focus, such as learning about economic process, the role of work in their lives, New Zealand's economic activities, and New Zealand's dependence on trade (Ministry of Education, 1993, p.8), the National government made personal development a secondary goal.

Although the new curriculum framework encourages the consideration of different values and viewpoints, it very clearly emphasises that this consideration should take place within a right-wing framework endorsing the values of independent effort, initiative, and responsibility, as they are "supported by most people in most communities" (Ministry of Education, 1993, p. 21). This unashamed socialisation, similar to that used by Fraser and Beeby, was an attempt to get agreement on values that should be an integral part of

understanding citizens as individuals in a global marketplace, regardless of assertions that the resulting curriculum lacked unambiguous content, clear structure, and intellectual discipline (Irwin). The framework contains such a contradictory amalgam of values and content that resistance to each version of the draft curriculum ensured many complete revisions (Openshaw, pp. 268-270).

In the senior school social studies tends to make way for subjects such as History, which can includes civics-like material such as units on social welfare, although some teachers and schools avoid political topics in case they are accused of taking a political stance or of avoiding social action (Hirshberg, p.202).

Debates continue about the notion of 'good citizenship training', with the suggestion that other subjects are integral to the curriculum, indicating that the introduction of philosophy is only one of many proposals for improvement. Henderson's *Kids Adrift* examines the 1993 curriculum, and argues for a much stronger role for values education. Through an analysis of 'values language', tolerance, pluralism, and values education in New Zealand, Henderson made a series of recommendations including that:

- Values to be taught in the context of tradition, culture, and faith
- Values education to be placed at the core of the National Curriculum; for the Ministry of Education to commission a new and philosophically coherent statement for the Curriculum Framework document.

Although philosophy practitioners rarely claim philosophy is citizen training, they do claim that improving thinking skills will enable better civic participation as students are empowered to be able to contribute, and the basic thinking skills of philosophy are fundamental to any discussion of morality, ethics, or what it means to be a 'good citizenship'.

Internationally, civic education is a neglected part of the curriculum, and surveys and other resources show that young people are ignorant of and alienated from political practices and institutions, resulting in negative views of the relevance of politics. Even though in most cases, like New Zealand, a form of civic education is included in the curriculum, it is taught ineffectually or with only limited concern for teaching students essential skills. Several studies have come to the overall conclusion that civic education must be part of overall reform for curricula around the world (Steiner-Khamsi, et al, pp. 106-108, 133).

Calls for reform continue to come from a broad range of recent international sources as well. Twenty years ago there were still American reformers saying that high schools must teach students "a wide range of cognitive and affective skills necessary for participation in

democratic life..." and that schools should "show a commitment to providing each student with the basic foundations of a liberal education" (Battistoni, pp. 185-195).

UNESCO supports philosophy as a means of democratising society, and its aim to have philosophy within education at the primary, high school, and university levels reflects a unified desire to encourage critical thinking about societal and political issues in places where vocational objectives limit democratic principles (Learning and Teaching Support Network).

The 1995-96 Australian budget allocated $25 million to civics and citizenship education with the purpose of improving Australian students' knowledge of Australian history and systems of government, as well as to encourage participation in society. Although the Liberal and National parties originally had a concern that it might be used for republican propaganda, Marginson suggests that this was the starting point for the redevelopment of civic and citizen education in Australia that will continue to outlast future changes of government (p. 251)

It is clear that the concept of civics and values has changed from a liberal and social democratic understanding to one based on right-wing ideology, resulting in a free-market understanding that emphasises individual choice and the vocational role of schools rather than a liberal curriculum. In New Zealand, such a change has seen a downgrading in the emphasis on preparing students for democracy as originally advocated by the Thomas Report, presenting a clear opportunity for reform by advocates for philosophy who link philosophy and democracy together. By putting their case against that of others like Henderson, advocates can argue that philosophy will aid in raising critical awareness of issues, better prepare students to be democratic citizens, and improve students' abilities to make value judgments more than any other subject at the core of the common curriculum.

Social Studies

Although established as part of the common curriculum, social studies suffered a lack of resources and curriculum development support (Openshaw and Archer, 1992) culminating in a muddled curriculum forced through by the National government in the 1990s. Although the 1993 NZCF identified social studies as one of the seven essential learning areas, several years of debate and controversy led to two significant redrafts and a much slimmer document than originally intended, reflecting the ongoing debate about the role and legitimacy of social studies as a subject (Openshaw, p. 266).

A major cause of debate is the structure of social studies, in that in New Zealand it involved the combination of four fundamental traditions, as described by Barr et al:

- The citizen transmission tradition is based on the premise that effective citizenship can best be achieved by passing on to students a generally accepted body of knowledge and understanding.
- The social science tradition sees social studies as a subject concerned with techniques of gathering, processing, and applying information.
- The reflective inquiry tradition emphasises students' abilities to make reasoned and rational decisions based on critical reflection
- Social studies as personal, social, and ethical development is concerned with empowerment of the social and ethical self. (Barr et al, p. 3)

There are no explicit contradictions between these four traditions, but their combination forms a very broad criterion for new subject material. Two teachers that strongly emphasise different traditions in the classroom can teach social studies in very different ways, leading to inconsistency. As the four traditions involve knowledge-transmission, practical information skills, reflective reasoning skills, and personal development, curriculum writers were forced to create an over-prescribed course to try to maintain consistency between schools and to assist teachers in merging all four traditions in classrooms.

As well as integrating these four traditions, social studies draws together a broad amalgam of content, and uses a detailed set of key knowledge, perspectives, values, and processes to analyse a diverse range of content. However, groups like the Education Forum (1995, 1996) make strong criticisms of the place and role of social studies, such as that it is not a unified subject in itself. Many teachers responded to the revised draft as "narrow, directive, limiting, lacking challenge, and too content specific" due to the lack of potential for inclusive perspectives, integrated approaches, or interesting and challenging contexts for study and topics (Barr, et al, pp. 69-70).

The lack of coherence ensures that although there is international support for including social studies, the lack of a comprehensive epistemic foundation means that the social studies curriculum is vulnerable to criticism and constant calls for reform. This is particularly true of the content, as emphasised by Whitehead's observation that "few subjects have been such a battleground for rival philosophies or the obvious bandwagon for minority causes" (cited in Openshaw, p. 266), as different political, social, and cultural groups argue for the inclusion of their views.

Although social studies has always emphasised building skills, an analysis of the 1987 *Report on the Social Studies Subjects Survey* suggest that, even before the reforms, creative

activities were rare, and although teachers believed in the importance of teaching skills, their actual lessons showed "a gap between belief and practice" (McGee, p.170).

The limited range of scholarly research on social studies in New Zealand (Barr, et al, p. 54), forces the current reliance on international studies. Newmann and Onosko (cited in Barr, et al, pp. 54-55) found six major barriers to the teaching of thinking skills in American classrooms, including curriculum guidelines emphasising content and outcomes and tests designed to assess content rather than thinking.

The reflective inquiry tradition expressed in social studies epitomises the contribution that philosophy could make to all subjects, but the lack of structural unity and the uncertainty of the precise context of social studies curtail the benefits it can give to students. These deficiencies ensured a vulnerability that allowed the shifting of social studies in the new curriculum towards a new economic ideology (Openshaw, p. 270). Both left and right wing activists have a shared concern regarding the vulnerability of social studies due to the capability for it to be "captured" by the prevailing ideology. This is a fear shared at all levels of schooling internationally; in Queensland, Australia, for example where accusations that parts of the Education Department were anti-Christian, anti-family, and socialist-humanist, led to a primary school course of social studies being banned (Bolton, p. 256).

It is clear that by focusing on content and outcomes, the current curriculum and assessment models risk not developing students' conceptual knowledge and understandings. Finally, the doubt that the 'learning strands' have been fully developed (Barr, et al, p. 68) adds to the overall lack of coherence, and there is a risk that social studies will remain a hotly disputed and under-respected subject unless there is fundamental internal reform.

It is clear that one role for philosophy in the Year 9 and 10 curricula could be to provide the framework for social studies to be built upon, ensuring an epistemic foundation to base its conglomeration of aims, values, and subject material upon. The integration of the thinking skill aspects of philosophy into the curriculum at this level of high school enables the provision of the benefits of philosophy without a reliance on specific teachers of philosophy, although any change in the curriculum will also require a change in the training of teachers of social studies.

By this incorporation of thinking skills, a range of content, such as civics and the social sciences, could still be considered and analysed, giving students a sample of subjects in Year 11 to 13 curricula, and, if taught effectively, a set of thinking skills to aid the rest of their schooling even if the content learnt is forgotten. By moving the focus away from content, while not reducing the amount of content taught, the 'philosophised' social studies could

obtain a grounded location in the curriculum, emphasising dialogue and debate about social issues, and providing for inclusive perspectives and challenging contexts for study.

Philosophy for Children

Although New Zealand high schools have rarely taken up teaching philosophy, the Philosophy for Children programme (P4C) has been in New Zealand primary schools since 1992 (Cook, p. 4). Developed over thirty years ago in the United States of America by Dr Matthew Lipman, Philosophy for Children, an international educational programme, has been adopted so far by at least fifty counties, and although P4C is focused on philosophy at the primary school level, it is relevant to high schools as well.

As with high school philosophy, P4C developed out of the concern that modern schools were not teaching students how to reason or giving them time to think for themselves, and from a belief that reasoning skills would be of great value to students. By evoking historical examples and experiences, Lipman argued that there was a need to reintroduce philosophy into its rightful place at the core of the school curriculum, although he also acknowledged that philosophy would have to prove its worth to teachers to justify that it belonged there (Lipman (1988)). P4C has expanded into every American state, and other countries, with students, parents, and administrators seeming to base their support on the improvement of academic performance and logic skills (Lewy, p. 635).

The P4C program is based on:

- A range of philosophical texts to base philosophical discussion upon;
- Manuals for teachers with plans and exercises to facilitate discussion;
- A formation programme to enable teachers to maximise usage of the texts;
- Pedagogic methodology to turn classrooms into communities of inquiry.

An extensive international network of supporting organisations and associations has been created to support P4C ideology, unlike high school philosophy which has no such international network, although there are internal networks of varying quality. P4C has demonstrated that a developed network can enable faster growth for support for philosophy, a rarely applied notion that would be essential with New Zealand's broad geography.

Since 1999, there has been growth in interest in using an adapted P4C programme in New Zealand primary schools[3], as measured by teachers' interest and participation in P4C

[3] Including intermediate and area schools

training sessions. In 2001, the Philosophy for Children programme was taught in over thirty New Zealand schools (Education Gazette). However, it is clearly still in its organisational adolescence as there are only a few active local organisers and few records kept of the number of active practitioners or the number of schools using the programme (pers. comm. Philosophy for Children Association of New Zealand (P4CNZ hereafter), 2004). Although the P4CNZ co-ordinator lives in Auckland and the philosophy department at the University of Otago maintains the P4CNZ website, their membership, although growing, remains sparsely spread around New Zealand (ibid.). Nevertheless, the experience of P4C organisers would be a valuable resource for individuals seeking to establish high school philosophy with potential for synergy between the two groups if there are individuals supporting philosophy at both school levels.

An integral precept of P4C is the idea that dialogue is central to any kind of philosophy as well as to general analysis (Lewy, p. 636) which an idea perpetuated in the form of the tutorial in modern universities. Whereas P4C lays the foundation for philosophy in primary schools, a role for philosophy in high schools can be understood to be maintaining the nourishment of the creativity and intellectual capacity of students. Philosophy in high schools will involve teaching students a broader range of thinking and analytical skills, and then helping them to apply those skills to the issues and concerns that arise during adolescence and adulthood at and beyond school.

Community of Inquiry

At the heart of the P4C programme is idea of the classroom as a 'community of inquiry' in which students openly and respectfully exchange ideas. The transforming of a class into a community of inquiry is considered essential in order to stimulate the kids to think and behave at a higher level. Students are regarded as having the potential for valuable input, and they are encouraged to develop skills in listening, responding, reasoning, and open-mindedness to encourage their capability for rational thought. Although approving of a classroom of inquiry does not necessarily mean approving of philosophy, it is clear the two concepts are directly linked together. Some of the activities that a teacher does in a classroom of inquiry are as follows:

- fosters philosophical dialogue;
- elicits views or opinions;
- helps students express themselves: clarifications;
- explicates students' views;

- evokes interpretation;
- seeks consistency;
- requests definitions;
- searches for assumptions;
- indicates fallacies;
- requests reasons;
- asks how students know;
- elicits and examining alternatives;
- orchestrates discussion (Lipman, et al, 1980, pp. 110-124)

Literature Review

As a broad range of sources that focus on high school philosophy draw on the works of Matthew Lipman, an account of his views and prescriptions is appropriate at this point.

Matthew Lipman

As well as being the creator of the P4C program, Matthew Lipman has authored and co-authored a range of books to support and disseminate his creation. The issue that Lipman addresses is teaching children thinking skills, after concerns that American university graduates lacked them, and he has gone on to write a range of novels for use in the P4C programme, as well as a range of theory-rich works. His novels are written as if he is sitting in amazement at philosophical ideas and questions, while his theoretical works are broadly researched expositions supporting classroom philosophy.

Although many of his novels are for primary schools, *Lisa, Mark* and *Suki,* are for senior students, with each demonstrating the behavioural and social psychological aspects of his programme. Each novel attempts to stimulate inquiry in the classroom by inviting students to identify and reflect on a broad range of philosophical problems and questions by considering the ideas, discussions and activities of a group of American fictional children who themselves are attempting to make sense of the world. Their purpose is to provide both a stimulus and a model for philosophical questions and dialogues. The accompanying teacher manuals provide background information, and suggestions to encourage reflective dialogue. *Lisa* explores moral and ethical issues, *Suki* focuses on issues in literature and art, and *Mark* examines the conceptual foundations of the social sciences.

The novels use a developmental approach to introduce students to philosophical ideas suited to a particular age group, with the latest, *Natasha: Vygotskian Dialogues,* showing a

distinct development in Lipman's writing style as he visibly integrates his theoretical work into his latest novel. This side of his writing demonstrates that philosophy can be adapted for different age-levels, particularly by focusing on activities and questions that will interest students. The 'Philosophy with Kids' series by De Haan, MacColl and McCutcheon is an example of some of the resources that have since been developed which embrace but adapt Lipman's original work by analyzing its place in the Australian curriculum and providing a detailed range of appropriate activities.

The 1978 work by Lipman and Sharp, *Growing up with Philosophy*, presented a compilation of writings regarding philosophy and children, a work that clearly shows a range of opinions on philosophy. Although he has given interviews and written a range of articles, such as in *Thinking and Learning Skills Vol. 1* (Chipman), Lipman tends to only re-emphasise his published works.

In 1980, in *Philosophy in the Classroom,* Lipman, along with Sharp and Oscanyan, celebrated the emergence of philosophy in American classrooms, and Lipman personally updated readers in his *Philosophy Goes to School.* The widening analysis of the usefulness of philosophy in civics education, aesthetics, and creative subjects reflects Lipman's own development from focusing on critical-thinking skills to a wider conception of philosophy. *Thinking in Education* in 1991 and the second edition in 2003 continued his argument for the need for reflective thinking, and teaching for thinking, as Lipman absorbed the literature over the past decades and again expanded his analysis to creative and caring thinking.

In *Philosophy Goes to School*, Lipman examines the effects that philosophy has had on primary schools before exploring a range of high school reforms. His social inquiry chapter explores the role of social studies, the relationship between responsible citizenship and critical reflection, and a range of themes for a philosophical approach to social studies. His thinking and writing chapter explores stimulating thinking through writing, why many students lose interest in artistic activities, and the relationship that aesthetics has to writing. His analyses focus on the idea that reflective inquiry learning is the ideal form of education, but he does not explore the difficulties that philosophy could face integrating with other high school subjects, and although Lipman considers that philosophy should have a role in high schools, primary school education is clearly the focus of his works.

By drawing on authors such as Vygotsky, Piaget and Mead, Lipman works within a psychological as well as a philosophical and educational framework. Lipman suggests that educational psychology should be used to develop measurements of quantitative and qualitative impact of program (Naji), demonstrates the influence of Vygotsky in *Natasha,* and

he often refers to past psychologists in his works, such as his analysis of the philosophy of Hobbes, Freud, Dewey and Rousseau when discussing ethical inquiry (Lipman, 1988, 2003)

Although Lipman's work provides a strong foundation for advocates to draw from when gaining familiarity with the concept or creating material for their own country, a weakness in his work is his constant refusal to consider that education can be in a form other than a form of inquiry. He devotes a chapter in *Thinking in Education* (2003) to the obstacles and misconceptions in teaching for thinking, but only indirectly attempts to counter the critics of his programme and of other related concepts of education.

Lipman's critics focus on a range of shortcomings in his works. Jespersen argues that Lipman's books are too long, too American and too focused on logic, and argues that this makes them of little use to other countries, such as Denmark. Jespersen argues that just as the Danes are past needing Lipman's structured writing style, every country needs to consider its own culture, own way of thinking, and own way of supporting philosophy in the classroom (Jespersen). Jesperson's arguments will find sympathy from many activists who have adapted Lipman's works to suit their own country, as De Haan, MacColl, and McCutcheon have done in Australia with their *Philosophy with Kids* series. They are justifiable criticisms as Lipman published most of works for high school students over twenty years ago and those works cannot reflect the international trends in educational reform.

Eggleston questions whether Lipman's model is sufficient for a child who needs meaning in material to learn, will get support from advocates of culture-conscious teaching, can address different mental abilities considered by multiple intelligence theory, or whether it can support the relativism in logical thinking. Eggleston's objections reflect general concerns that Lipman does not look outside western concepts of reasonableness, consider other forms of thinking or is able to acknowledge that humans cannot avoid being partially subjective. (Eggleston) Lipman's latest works have broadly met Eggleston's challenges, primarily by incorporating the criticisms into his works, such as including ways for P4C to address theories of multiple intelligence, rather than changing the core theory of his programme (Lipman, 1997, 2003). Both Jespersen and Eggleston have identified key issues in the P4C program that reformers creating a high school programme will need to consider.

Throughout the updates of his work, Lipman has used and evaluated the growth of other relevant literature and movements, such as 'Philosophy *with* children'(PwC), as well as researching new ideas to consider in each of his chapters, stating clearly whether he agrees with them or not. 'Philosophy with Children' is a related movement, with the International Council of Philosophical Inquiry with Children (ICPIC) suggests that PwC existed before

P4C. The ICPIC states that it has formally existed for as long as there have been adults who are interested in children's ideas about the world, and although it supports doing philosophy with children, it does not necessarily support using Lipman's resources (ICPIC). As the creation of the ICPIC only occurred in 1985, it is unclear which movement has actually had a larger influence on the other, with each claiming prior existence, and with Lipman arguing that PwC is just a small offshoot of P4C. Lipman differentiates the two by stating that whereas PwC aims to develop children as young philosophers, P4C aims to help children utilize philosophy to improve their learning of all the subjects in the curriculum (Naji).

Overall, Lipman's works are clearly written and accessible to a popular readership, using new justifications with few appeals to emotion or uses of rhetorically charged language.

'Thinking Skills'

The building of thinking skills into school curricula reflects the influence of three decades of literature. Concern about thinking skills is not a modern phenomenon however: in 1948, Sayers argued:

"Is not the great defect of our education to-day... that although we often succeed in teaching our pupils "subjects", we fail lamentably on the whole in teaching them how to think? They learn everything except the art of learning." (Sayers, p.7)

Sayers offers a wide-ranging analysis of education but bases her work on opinion rather than experience, emphasising the need for "thinking skills' in a modern education.

Modern books on thinking skills date back to the late 1970s when the progressive forces that influenced Lipman also influenced other writers. Although the precise effect that these writers and Lipman had on each other is difficult to know, it is clear that a body of literature did exist, and still does exist, independent of Lipman. The growing emphasis on the process of learning grew out of the observation that schools were discouraging thinking, and the conception that reasoning is a primary process of learning began to grow (Fisher).

Current books on critical thinking have their origins in the critical thinking skills analysis by Ennis (1962), and the *Taxonomy of Educational Objectives* by Bloom (1956), two works that laid a foundation for future writers. Although Ennis and Bloom lacked the focus on education possessed by future writers, their influence on those writers remains evident. Matthews' writings in 1980 and 1984 used stories of his experiences in the classroom and a limited amount of research to emphasise the thinking aspect of children's musings. As

Eggleston observes, Matthews follows child-centred theories of education in encouraging children to use natural philosophical inquiry and wonder, as opposed to encouraging the consideration of specific philosophical questions. By emphasising children's imagination in learning, Matthews chooses not to define what teaching and learning are specifically, although he clearly believes in the importance of imaginative wonder (Eggleston). As Matthews primarily bases his works upon anecdotes, they do not provide many methods to teach thinking skills, although they act as a foundation for others to build upon.

In the 1980s there was an increase in thinking skill books, with prominent works by Nisbet and Shucksmith (1984), Chipman, Segal and Glaser (1985), Costa (1985), Baron and Sternberg (1986), Raths, Wasserman, Jones and Rothstein (1986), Nickerson, Perkins and Smith (1986), Chance (1986), and Ruggiero (1988).

The writings of the 1980s culminated in the still-relevant broad-ranging *Teaching Children to Think* (1990) by Robert Fisher, which compiled the work of many theorists within a coherent framework. By reviewing the main concepts, methods, and research findings, Fisher shows how children can improve their thinking, and addresses the issue of how to integrate thinking skills into the classroom. By having a broad but detailed scope of topics, Fisher ensures his work is clearly relevant, but the length of sections can detract from the key points. Although using whimsical cartoons and a range of diagrams to suit different types of readers, his consistent writing style does not always get his point across clearly. A combination of information, examples, and teaching suggestions ensures a detailed presentation however, and the educational framework that he works within is indicated by his interpretive and analytical method of research. By evaluating the broad range of current literature, including contrasting opinions, the work builds a deep analysis of the place of thinking skills, and the chapter on P4C demonstrates that they are related and that both enable powerful forms of problem-solving (Fisher, pp. 155-183).

The 14 years after Fisher's work contained a great range of development in the field of thinking skills, effectively making some of his work obsolete, leading to an emphasis on new types of thinking skills, and the presentation of less analysis and more practical examples, as demonstrated in Dr David Whitehead's (2004) *Top Tools for Teaching Thinking.* Whitehead's work uses recent developments to define and present five types of thinking within a framework of naming the tool, outlining its purpose, giving a detailed description, and then presenting a range of generic examples to illustrate the tool's use. Whitehead presents techniques to teach thinking skills in a concise and informative style, but in doing so risks losing a deep analysis or research history of each type of skill. A major strength of the work is

the cross-curricular examples suitable for New Zealand schools, and placing each tool in a clear context, but the work itself does not add a great amount of new research to the field. Consideration for the works of previous writers enriches his interpretive and informative framework, but the work does not consider opposing analyses. Nevertheless, Whitehead's work is clearly relevant as an example of the growing literature in New Zealand, of a growing focus on specific thinking tools, and of the influence of the P4C programme in New Zealand as indicated by the references to Lipman and the P4C community of inquiry.

Philosophical and Psychological Framework

During the 20th century, a limited range of international philosophers and psychologists analysed links between students, schools, and thinking, leading Lipman to draw on their work for his P4C programme (Naji). Although much of the following work took place before the advent of mass secondary schooling, it is still valuable to high school reformers, as it presents a range of justifications for ensuring thinking skills are taught within the curriculum.

Justus Buchler utilised a distinctive humanistic naturalism to study the nature of human judgement, particularly within education, and methods of understanding old and new terminology within a liberal arts curriculum (Buchler, 1951 & 1954).

John Dewey emphasised the need for academic work to be meaningful, for schools to support creative and expressive behaviour in students, and for the teaching of thinking skills, because reflection turns work or an activity into a learning experience. Dewey studied types of teaching, and how to get students engaged in their learning (Dewey, 1902 & 1938).

Paulo Freire wove together many ideas about educational practice and liberation, particularly about informal education and popular education, into several influential works. He emphasised the need for dialogue, informed action, and different pedagogies within education, and argued strongly that thinking and question asking should lie at the heart of schooling, to avoid "the castration of curiosity" (Freire, 1972, 1989 & 1995).

George Herbert Mead developed a socio-psychological analysis of the origins and nature of the self to explain the role of social interaction in an individual's development. By emphasising the need for logical, ethical, and organised thinking in the community, children are shown to need the ability to consider their behaviour objectively to understand themselves as 'social objects' (Mead, 1964 & 1982).

Jean Piaget, a philosophical psychologist and educator, studied the relationship between thinking and behaviour, arguing that an analysis of how students address problems enables the identification of their cognitive level. He developed a four-stage system of development

ending with young adolescence, when children gain the capacity for logical thinking, and his constructivist theory of intellectual development argues that children need to have skills of logical thinking and reflective thinking to develop effectively (Piaget 1973, 1977, 1980).

Gilbert Ryle examined the connections between language, teaching, and self-teaching, with particular focus on 'thinking', to draw conclusions as to the definition of philosophical questions, and the best methods of answering them. He presents critiques of past philosophical puzzles through logico-linguistic analysis and by doing so presents a range of methods of understanding everyday concepts (Ryle, 1979 & 1993).

Lev Vygotsky analysed the important connections between classroom discussion and thinking, and language and intelligence. His idea of a zone of proximal development reflects his analysis of how effective teaching techniques that focus on creative and critical thinking skills can enhance students' learning experiences (Vygotsky, 1994 & 1999).

Ludwig Wittgenstein explored the nature of complex social relationships and language. He sought to explain how the manner in which people speak and think leads to the creation and perpetuation of misunderstandings and ambiguous questions. His views on knowledge, and the implications of 'language-games', directly relate to teaching philosophical questions coherently (Wittgenstein, Smeyers).

Psychology of Adolescence

Due to the empirical research that many psychologists undertake, adolescent psychology provides reinforcement for many current philosophical theories, and provides information for philosophers to use to create new theories. The psychology of adolescence also draws on studies from the psychology of thinking, with its analysis of problem-solving, imagination, creative thinking, experience, memory, and theories of cognition and conceptual development (Vinacke) which are also directly relevant to philosophy advocates. Although it is difficult to claim that the complete psychology of adolescents directly supports philosophy, a concise consideration of its relevance is valuable.

The experiment-based empirical study of adolescence began during the 1970s, at the same time as modern books on thinking skills and on philosophy, and developed from the 'hands off' systematic scientific analysis of adolescence that began at the start of the 20th century with the publication of *Adolescence* by G. Stanley Hall (Lerner & Steinberg, p. 3). Hall analysed how adolescents are susceptible to environmental influences due to biological determinants, and his theories influenced subsequent analyses. Although the concept of adolescence has existed since at least when Plato and Aristotle recommended education for

adolescents, mass secondary schooling has encouraged a greater level of study of the interaction between schools and adolescents. conjecture

The academic work within the curriculum is a constant part of the schooling experience, a notion Dewey analyzed in 1902 when hypothesising that meaningful and relevant work would ensure better results. Dewey reasoned that students would be more enthusiastic if the schoolwork was personally applicable. Recent studies support this hypothesis, including the conclusion that by using activities that require diverse cognitive operations, by properly structuring lessons, and by explicitly teaching learning strategies, there will be a greater level of effort and interest in learning, higher rates of achievement, and teachers can better scaffold learning (Lerner & Steinberg, p. 132). Further studies show that encouraging students to express themselves and their ideas can work to reduce boredom and build motivation by making subject material more relevant, which acts to reduce one of the common barriers to learning (Eccles & Migley, Jackson & Davis).

Sigmund Freud, the originator of psychoanalytic theory, shared some of the ideas of Hall and Charles Darwin, and recognised the importance of pubescent biological changes in understanding adolescence (Freud, 1938). Eric Erikson (1963) updated Freud's analysis as Erikson analysed the need for an individual's ego to deal with a series of developmental crises. Erikson's work on identity emphasises the importance of individuals contributing to their own development, supporting the notion that self-analysis and reflection are crucial.

The recent variety of modern research approaches and techniques are being brought together to develop deeper understandings of how people learn, as methodically explained by Bransford et al., and neuroscience is beginning to show how learning changes the physical structure of the brain and its functional organisation.

Research into cognitive development in adolescence explores why thinking skills are important. The broad range of work by authors such as Weiner and Graham (1985) and Rice and Dolgin (2005) is supported by work done on New Zealand adolescents, such as that edited by Stewart (1976), and written by Saunders (1992), and Drummond and Bowler (2000, 2002, 2003). Socialisation and self-development analyses emphasise the need for good skills in planning goals, reconstructing those goals, and engaging in reflective practices, and new current research topics include causal attributions and problem-solving methods by adolescents (Nurmi, pp. 85-124).

Psychological research provides a broad range of information that does not support or oppose philosophy explicitly, and it is likely that both supporters and detractors can find evidence to support their claims. This broad range of psychological research, including work

on development, gender formation, and relationships, and the challenges specific to adolescence through analyses of emotion, society, and environment, all provide information that should be used to build a deeper understanding of pupils and the curriculum they study.

Philosophy currently in New Zealand High Schools

The New Zealand Curriculum Framework (NZCF) has inquiry learning, particularly in the social sciences, as one of its 'processes', and one of the 'Essential Skills' is problem-solving. Aspects of philosophy/thinking skills therefore already exist in the NZCF and in schools, whether being taught by specialist teachers or as part of another subject.

Just as a few ancient Greek sophists[4] such as Protagoras taught philosophy in ancient Athens, there is a limited practice of resident and itinerant philosophy teaching in New Zealand. Despite a dearth of records kept about itinerant teachers of philosophy, one example is the "Philosopher in Residence" position at St. Cuthbert's College, a private girls' school, in Auckland. The 2004 "Philosopher", Michele Cozens, taught philosophy as a means to develop thinking skills in students from Year 2 to Year 13, basing it on the P4C programme but adapting it to fit each age group. Her experiences indicated that although many senior students felt disaffected by school, they welcomed the 'discussion space' that philosophy afforded them:

"They had a high level of engagement... and enjoyed the feeling of ownership over their own ideas... it was like a floodgate of opinions had just opened."

Cozens emphasises that the community of inquiry approach was at the core of her teaching, that philosophy is a style of teaching that can be employed at any school level and with any group of students, and argued that philosophy should at least be part of the curriculum or an independent subject, with ideally it being both. Philosophy at St. Cuthbert's College was taught as a concentrated module, meaning that each year level received a few hours a week tutelage from Cozens during the 'philosophy' unit of school. She doubts whether the culture and type of school would have affected her teaching style, but her experience of just teaching philosophy modules to different classes during the year reinforced her doubt that just treating philosophy as a module, rather than a subject in its own right, limits its impact, as:

[4] Itinerant teachers that charged fees to teach individuals or groups of students

"You spend the term unpacking the idea of philosophy, teaching them how to use thinking-maps, but when the class's usual teacher does not support you during that term or continue using what you taught students it is as if your efforts are being undermined."

Rangi Ruru Girls' School in Christchurch is another example of a school that recognises philosophy as part of a thinking and questioning skills programme, and has had an "Artist-in-residence" programme since 1998, and in 2005 the 'artist' will be a philosopher (Rangi Ruru Girls' School). Unlimited Paenga Tawhiti in Christchurch also employs someone part-time to teach students 'philosophy' as a way to improve their thinking skills (Unlimited Paenga Tawhiti, pers. comm.) Although the positions at St. Cuthbert's, Unlimited, and Rangi Ruru demonstrate that there may already be a limited demand for philosophers in schools, anecdotal evidence suggests that many schools may also just be trying to offer different kinds of courses to attract students. This is supported by the fact that the position at St Cuthbert's is currently under review to see whether its current form is justified (Cozens, pers. comm.).

High schools are not the only ones looking at philosophers to help them out. The Auckland University of Technology has also recently employed a "philosopher-in-residence", Ann Kerwin, whose goal is to help students and the medical faculty to identify aspects of teaching and learning that need to be improved (AUT).

CHAPTER 2: Research

Present Research

A dearth of research in New Zealand reflects the lack of attention that this subject has drawn in local academic circles, and although the scarcity of research does not imply support or a lack of support, it does limit empirical claims. The research that does exist relates to the more established P4C practitioners or to philosophy students in or from universities. In 2003, the University of Auckland had a 60% improvement in test scores when students were tested on a part of the United States' demanding Law School Admission Test at the start and end of Phil 105, their introductory critical thinking course (Girle). In 2003, Cook engaged in one of the most recent pieces of research in New Zealand, with her small-scale study suggesting that students showed improvement in interpersonal relationships, cognitive skills, and levels of personal self-esteem and confidence (p. 123) after being part of a philosophy programme.

New Zealand research reflects the results of international research, with a range of educational research in primary classrooms showing that educational improvements in reasoning within curriculum subjects, occurs when philosophy is taught properly (Lewy, p. 636). A Scottish study estimated that P4C methods could raise children's IQ by 6.5 points (Marra); a six-year Swedish study indicated that P4C students were able to reason better, had a greater depth of understanding, and were more autonomous (Malmhester), and Lipman's (1980) original research indicated great improvements in reading, mathematics, reasoning, and 'academic readiness'. Although there are a considerable number of published reports of P4C, very few make mention of statistical data and most are based on anecdotal evidence. A great range of research has taken place regarding university students, with works like Donald's noting that students leave school and arrive on campus with little experience of responsibility for their own learning, underdeveloped thinking processes, and limited skills with organising and using knowledge (Donald).

The IAPC research webpage contains a list of 103 papers and reports on the implementation of P4C ideas into classrooms, although only 94 have been properly evaluated (Cebas & Moriyón). A majority of evaluations report positive results, although of that 103, only a small proportion directly relate to high school students. As it can be difficult to apply research based on primary students to secondary students, it is clear that there is a need to develop new research focussing on the teaching of philosophy at the high school level.

Research on employers' views on the desirability of thinking skills consistently reveals support for the qualities that come from a liberal education, both locally and internationally, with a 2000 survey of 1000 Australian employers in higher-status industries revealing that the

crucial skill that the majority sought was the capacity for independent thinking (Horne, p.183). Victoria University's 2002 Employment Skills Survey of 200 employers found that they ranked problem-solving skills and analytical and conceptual skills as two of the top five desired skills (Victoria University Career Development and Employment office). The growing desirability for thinking skills reflects a move away from past trends of employers primarily wanting to find workers that could just perform a set task unquestioningly.

Bentley analyses this change in society and emphasises the need for workers to be able to update their knowledge and understanding continuously because information and knowledge are becoming more important resources than ever before. As both knowledge-orientated jobs and manual work requires technical knowledge as well as the use of mental and analytical skills, employers are seeking workers who can adapt easily to change, and who have interpersonal, analytical, and problem-solving skills (pp. 101-102).

Hagley Community College

As the only New Zealand high school teaching a complete course of philosophy, Hagley Community College, in Christchurch, is in a unique position for analysis. Hagley Collge has gone through the process of developing a philosophy curriculum for year 12 and 13 before and after the introduction of NCEA.

Graham Mundy developed the current Philosophy course over several years, building on his experience working on the Psychology curriculum that is still a part of NZCF with its own achievement standards. The philosophy course is an amalgam of achievement standards from a range of subjects as it does not have any for itself. Originally introduced as an offshoot of logic, philosophy ended up as part of the science department, where it currently remains. The Form 6 prescription was introduced about a decade ago, during the last major curriculum reform, where it 'begged and borrowed' from other subjects to survive as a 6th Form Certificate subject. The Form 7 prescription was developed 4 years ago when the 6th form prescription was being reformed to correspond with the new assessment structure, the NCEA.

Mundy observed that regardless of criticism, one benefit of the NCEA is its flexibility in designing subject programmes, as teachers only need to find enough suitable standards that can be adapted to suit their purpose, although as standards change the prescription has to be perpetually updated. An example of an adapted prescription for philosophy is:

> Classical Studies Unit Standard 7596. 4 Credits, Level 2.
> Explain and Investigate Aspects of Classical Scientific Thought and Practice

This module can be used to explore the scientific/philosophical thoughts of Pythagoras, Thales, Anaximander, Heraclitus, Parmenides, Zeno, and other early Greeks within an appropriate framework.

Mundy also noted several negative aspects of NCEA, including its emphasis on Credit accumulation, increased preparation time cutting into the quality of content, that it is an untested assessment-driven system, and that it has yet to be particularly successful. NCEA has also meant culling subjects not leading towards a National Qualification, meaning that schools like Hagley suffer due to Hagley's broad curriculum as subjects are locked into the current system of assessment. It also ensures that philosophy has to fight to justify its existence by having to maintain its student numbers so that the school continues to get its funding, keeping teachers too busy to consider trying to change the curriculum.

Mundy developed the course within a liberal arts tradition, derived from the history, classical studies, and religious studies curricula, but with a strong focus on reasoning skills, factual content, and logic, with information drawn from Plato to modern philosophers so that the course could use philosophical ideas from the last 2,500 years. However, he strongly opposed making philosophy compulsory as it is in France because students forced to do a subject will come to resent it. Instead, he felt that students studying philosophy are working towards being rational autonomous people, recognising the philosophical aspect to everything, and thus he supports a continuous course of philosophy from Year 1 to 13.

When teaching philosophy in the classroom, Mundy observed, "students need a catalyst" to get them thinking about anything. Keeping students interested in any subject at Hagley can be a challenge though, due to the number of transient students that pass through its gates, typified by a philosophy class beginning with 38 students, and having only 18 by the middle of the year. The Year 13 class had 12 students in its first year of offering, and since then the number of students has not fallen below 12 and has sometimes been higher. School records and the Post Primary Teacher's Association (PPTA) 2004 Audit of Class Size for the 2004 school year at Hagley College reported one Year 13 philosophy class having 29 students studying a mixture of NCEA level 3 and 4, and two Year 12 philosophy classes with a total of 30 students studying a mixture of NCEA level 2 and 3.

Tasha and Liam are two students who both went to Hagley Community College and took philosophy there. Although neither of them went on to study philosophy at a higher level, they both support the subject's existence, particularly as it added to Hagley's reputation as an 'alternative' to mainstream schools. Tasha studied History at the University of Canterbury in 2004, and looks back positively on her experiences at Hagley. Liam left Hagley

during his year of study because he acquired a full-time job in a local factory, and one of his regrets that he did not get the opportunity to complete the year in Philosophy and Art.

Tasha and Liam both considered Philosophy to be a different kind of subject:

"It really made you think about stuff rather than learning what everyone else was learning. It made you feel like your opinions mattered and it showed you stuff that you could do to make other subjects more fun too."

"I liked it because it was different and it made you use your head. It was all about being yourself and it's like a real creative subject."

After leaving other schools to go to Hagley, Tasha and Liam felt that the Hagley 'environment' helps philosophy succeed.

"Hagley lets you be yourself. You can nearly wear anything you want, dye your hair, pierce anything they can't see, and just be an individual. Philosophy was like that too because you could think what you wanted rather than be a parrot."

"I enjoyed Hagley because the philosophy teacher there encouraged us to discuss things. We would watch a video or read a page and then we would talk about it with each other. Other classes you just sit there and listen and do what they say."

Although both students tried to get their friends to go to philosophy as well, they doubted that it was a subject for everyone.

"You have to be the right sort of person for it. If you just like facts and figures or knowing what's right and wrong then go do maths, but if you like to learn something useful and fun then do philosophy"

"I used to not tell my friends about it because they were not into school but when we were yakking and I said something about class and half my mates wanted to know more and the rest left and I bet if it was in all schools then all kids would be like that"

When summing up their overall experiences of philosophy, both Tasha and Liam drew something different from their experience, but both agreed it was a worthwhile subject.

"I went in there thinking everything about history was simple; stuff happened, people died, and everything. Even when I did history I thought that but with philosophy it helped me think from different places about what others thought like there were good Germans who fought the bad French to save their kids."

"I only did a bit but it was fun to argue but not get angry. I liked it because we did the big questions about stuff and that means something. I still think about the free will thing when I see people doing dumb stuff like start smoking."

CHAPTER 3: International Comparison

Comparative study significance

The following case studies demonstrate that philosophy has had mixed success around the world. As Mayer (1989) discusses, comparative studies are well suited to social science, particularly case studies within a larger study. A series of analyses of other countries and the development of philosophy in the context of their own environments will serve to increase awareness of general and specific issues concerning philosophy in high schools that are relevant to New Zealand. Although philosophy has 'all but disappeared' as a school subject in Britain (Moon, p. 191), it still maintains a position in European schools, such as in Lithuania, as explored by Duobliené.

The tradition of teaching philosophy continues in most Catholic countries due to the persistence of the old tradition of liberal arts and the place philosophy has in scholarly tradition, although in such cases it is unlikely to be progressive. German *gymnasia* taught philosophy in the nineteenth century, and the French *baccalauréat* was set up under Napoleon, who had a slight experience of philosophy (Hamlyn, pp. 121-122). Although a broad range of countries have philosophy in their classrooms, including the United States and United Kingdom, three are particularly pertinent.

Ontario, Canada

Introduction

Ontario is one of the only North American educational jurisdictions with philosophy as a part of its official high school curriculum. The significance of Ontario's success is that it started with considerable obstacles in 1994-95, and has since taken a path that another educational jurisdiction could follow to introduce philosophy successfully.

Historical Background

Although considering itself the geographical, political, cultural, and economic heart of Canada, Ontario can be seen as a separate political entity within the large Canadian nation. The conservative nature of Ontario is traceable from the 1780s (Marchant p. 159) to the mid-1950s, when there was an attempt to develop a more liberal education even though Ontario schools still operated under a conservative provincial regime which gave little power to schools and teachers (Bothwell, p. 106). Attempts to introduce high school philosophy originated in the University of Toronto during the 1950s and 1970, but failed due to

conservative resistance based on the threat to religion and morality the first time, and due to a lack of organisation the second time (Jopling, p.3).

Canada became politically more conservative, like the United Kingdom, the United States, and New Zealand, as neo-conservatism and neo-liberalism took hold in the 1980s (Bothwell, et al., pp. 429-444). However, the success in the mid-1980s of a united group of philosophers, teachers, and university departments in starting negotiation with the Ontario Ministry of Education initiated the process of introducing high school philosophy. The quickly established Ontario Secondary School Philosophy Project (OSSPP) encouraged liaison between stakeholder groups while multi-year negotiations with the Ministry of Education successfully led to a curriculum being established by a group of writers in the summer of 1993 in English and French for the last year, in this case the fifth year, of high schooling (Jopling, pp. 3-4).

Province-wide, enrolments in philosophy grew from 200 students in 1994-95 to over 6000 students in 1998-99, and it is reported to be quite popular with staff and students (Jopling, p. 5), with three new supporting textbooks published, and over 5000 copies of the school textbook being sold in 2003 (Jopling, pers. comm.) Although the number of students taking philosophy is a small minority considering that Ontario's high school student population in the 1998-1999 year was just under 700,000 (Ontario Ministry of Education), therefore about 0.86 %, it is nevertheless true that it has already grown 3000% from its original year, and that it is continuing to grow.

The recently established philosophy course survived recent curriculum reforms, partly due to widespread lobbying, and actually developed into two philosophy courses for the last two years of Ontario's new four-year high school system. Support in the form of a website, philosophy conferences, a new teachers' association, and various initiatives to promote philosophy in high schools are working to ensure the future of philosophy in Ontario, and acting to provide a model of success for other provinces and countries (Jopling, pp. 6-10).

Relevance

Apart from being a morale-boosting case study for other countries, Ontario's experience with philosophy clearly demonstrates the viability of high school philosophy arising in a conservative environment. Ontario has demonstrated that a dedicated and unified group of advocates who are willing to follow a long-term strategy were able to overcome the original concerns and organisational deficiencies that prevented philosophy's introduction on the first two attempts.

The Ontario experience demonstrates that several factors are required for a successful introduction as well as good organisation. Although overcoming a long tradition that has excluded philosophy as a subject, as in New Zealand, Ontario advocates also had receptive policy-makers in their Ministry of Education. Policy is difficult to formulate and implement without the support of significant policy-makers or administrators and politicians, such as a Minister of Education, who are able to ensure the progression of the internal political process. Some New Zealand politicians already support the idea of philosophy in high schools, (pers. comm. Coddington, and Ogilvy) although little focused lobbying has taken place so far.

Furthermore, Ontario has shown not only the need for secondary teachers and university departments to support each other, to unify practical and theoretical knowledge, and to create a sizable lobby group, but also the need for others to support the lobby so as to present broad support. As the idea of high school philosophy is relatively recent in New Zealand, there has been limited opportunity to gauge broad support, although the requirement of university support is analysed in Chapter 6.

Jopling has observed that lobby groups also managed to maintain a low profile when lobbying, to avoid the attention of lobby groups that could voice objection. (Jopling, p. 2) This strategy would also be ideal within New Zealand, where several organised lobby groups, from teacher unions to 'think tanks', exist, and there are several ministers, including associate ministers of education, to lobby. Further research is required to accurately determine the level of support or opposition of lobby groups in New Zealand, as well as to determine which other groups would be able to play an integral part in promoting philosophy.

Although advocates can organise themselves and others effectively, the main support that was required in Ontario was the support from high school students themselves, which enabled philosophy to commence and prosper in Ontario schools. The effort undertaken by advocates is clearly supported by the rapid student support, clear evidence that a philosophy course needs to be, and is able to be, appealing as an elective subject. There is little evidence of what level of support such a course would have in New Zealand, which is thus an area of important research.

In 1992, the Economic Council of Canada (ECC) released a statement emphasising the need for quality in education, quoting the following goals under four headings.

A	Academic goals
	1. Mastery of basic skills and fundamental processes
	2. Intellectual development
B	Vocational Goals
	3. Career education – vocational education
C	Social, Civic and Cultural Goals
	4. Interpersonal Understanding
	5. Citizenship participation
	6. Enculturation
	7. Moral and ethical character
D	Personal Goals
	8. Emotional and physical well-being
	9. Creativity and aesthetic expression
	10. Self-realisation

Table 1: ECC Educational Goals

As the development of the ECC goals and the philosophy curriculum are not directly related, many subjects as well as philosophy can claim to deliver these goals. The challenge for philosophy is whether it can meet the desires of all sectors of society. As it is argued that Ontario's success can be measurabled by the long-term economic effect on Ontario of students taking philosophy, whether philosophy meets the economic desires of the state may help determine its longevity, whether or not those who introduced philosophy intended it to cater to these desires. Since the New Zealand Curriculum Framework expresses the desire for students to "participate effectively and productively... in a competitive world economy" (MOE, 1993, p. 3), the result of similar future analysis will be pertinent to New Zealand. Even though philosophy would act as a corrective to the current curriculum away from an right-wing focus, the case for its introduction becomes stronger if it can be shown it will provide economic benefits alongside social benefits. However, the complexity of society ensures that it is difficult to establish causation between education policy and economic outcomes, ensuring future analyses face a range of complications to overcome.

Summary

Ontario's experience with high school philosophy highlighted a strategy that enabled the successful introduction of philosophy, and revealed challenges that activists had to meet to do so. Although Ontario has shown a way to introduce philosophy, it now faces its own challenges of building the structure to ensure its continuation. Issues regarding teacher

training are still being addressed (Jopling, pers. comm.), and future concerns include preventing loss of interest in the subject and limiting complacency in their own advocates.

Ontario is in many ways similar to New Zealand, in that it contains organised economic and political structures in the midst of educational reform of an urbanised population that has a multicultural heritage spread over a broad geographic area. The associations and provincial groups are models able to be duplicated, and with conferences on teaching philosophy attracting over 100 teachers, faculty, and students from all over the province (Jopling p. 8), there is good justification to do so. Thus, although cultural and historical differences need to be taken into account, the lessons learnt in Ontario are valuable during considerations of implementation in countries like New Zealand.

France

Introduction

The French experience is relevant because it has a strongly contrasting background to Australia and Canada, and reflects some general European experiences. Writers still refer to the 'day of the philosophy *bac*', the specific day when students had their final philosophy test, and when public figures would publicly explain how they would address philosophical questions which have been around since they were in school (Corbett, p.14). Although philosophy has a deep-rooted tradition in France, and a predominant role in its curriculum, it ironically is a model of how not to, as well as how to, instigate philosophy in high schools.

Historical Background

The current French curriculum originates from the founding of the Fifth Republic, October 5th 1958, which centralised France's disjointed schools and bound them together via a national curriculum following the republican tradition. French education adhered to the ideology of "learning how to learn" (Halls, p. 113), a philosophical notion which ensured that philosophy retained a significant role in the curriculum throughout decades of reform. During the lower high school, *colleges*, philosophy remained its own coherent subject, with civics taught with history and geography, and remained a compulsory subject for nearly all students in *lycées,* the French upper high schools, studying towards their national exit qualification, the *baccalauréat.*

Although a strongly regulated system, the only two compulsory subjects for students were French and Philosophy, until Mathematics became the third in 1974 (Halls, p. 119). The 1992 reforms overhauled the system that had created 23 different types of *baccalauréat*,

replacing it with a system with three main streams that all have philosophy as the only compulsory non-language academic subject in the final year, whether students study for a Liberal Arts *baccalauréat* or an Electrical Engineering *baccalauréat* (OECD, pp. 31, 132-141). Each *baccalauréat* minimises irrelevancy by teaching appropriate philosophy, such as philosophy of science topics for science or technology students (Halls, p. 109), with students having between 3 and 8 hours of philosophy per week.

Relevance

Although the enduring nature of philosophy in France may seem an ideal model, philosophy currently suffers content-takeover[5], student disinterest, poor student grades, challengeable pedagogy, and paradoxes with their 'museum culture'[6]. Oscar Brenifier, one of a small minority of reformers in France, and some local teachers in New Zealand who have personally observed the French system, share a similar range of concerns.

As philosophy in French schools started before the rise of alternative educational ideologies, which spawned works such as those by Matthew Lipman, it draws from a different ideological foundation than other countries. From within the system itself, Brenifier has observed that French teachers are orientated towards the history of philosophy and proto-university teaching rather than helping to build thinking skills. By using a lecture style, with little discussion and few workshops, and concentrating on content rather than thinking skills, many philosophy teachers are effectively 'de-philosophising' school-level philosophy. Such 'de-philosophication' has led to students gaining a dislike of philosophy and students who approached the subject with eagerness being disappointed, which can be linked to *baccalauréat* philosophy results being worse than those for other subjects (Pers. Comm., Brenifier).

Nevertheless, there is still value in philosophy classrooms in France, as content taught without skills still presents students with a panorama of philosophical schemes, and although students are not being readied for the final exam by learning techniques of argument and reasoning, they are gaining access to the thoughts and ideas of the past. The method of presenting content without analysis is related to the "museum culture" of the French way of being, in that philosophy is a very old and important institution. Although there is still a

[5] When the focus of education moves to teaching and assessing specific content knowledge, ensuring that the teaching of the curriculum is taken over by concerns that teachers will not teach all of the required content and thus this becomes the focus of teaching, rather than ensuring the content is properly understood.

[6] A reference to the abstract thinking at the core of French culture which leads to a museum-like experience in that French people are encouraged to 'view' and be aware of the works of a broad range of great thinkers, rather than studying them deeply, which has ironically led to dogmatic tendencies in thinking.

demand for philosophy in French society, there is also a lot of disappointment from students with the French orientation towards abstract thinking (Brenifier, pers. comm.). The strong support for 'museum culture' philosophy will continue be a barrier to comprehensive reform in France.

Maria, a New Zealand history teacher who recently returned from teaching in Europe, and Nathan, who was teacher-trained in France, agreed with many of the above sentiments. Maria spent some time in French philosophy and history classrooms, describing them as "demoralising" when she tried to elicit critical reasoning.

"[The students] were able to put together ideas and questions like any other student, but they were so busy studying the range of required authors and learning the notions that they did not want to explore new ideas. They expected to just be lectured on what they needed to know, and then be tested on it to show they could do it. It was demoralising trying to get them to look into stuff for themselves. There was little time for comprehension, just results."

Maria, who has now left New Zealand again to seek work in Scandinavia, also had concerns about New Zealand's reforms.

"The curriculum and assessment are better than when I was at school but I have a nagging feeling that students' haven't greatly benefited from the changes. They might be able to say how many ways they can count but do they know how to think?"

"They are trying hard and mean well but they are loading up teachers and students with endless red tape. School is about learning stuff and not [about] getting grades for blowing your nose or picking up trash and students don't gain from huge reports. Teachers should just teach and be down with the kids rather than some wanna-be lecturer playing god with students' future jobs."

Nathan, born, educated and trained in Lyons, France, remembers his time at high school with mixed feelings. He undertook an ES (Economics and Social Sciences) *baccalauréat*, and stated that Philosophy was a subject that he remembered well.

"Philosophy gave me good knowledge of thinking men in history and now but you read something and want to talk to teacher but, like, she was too busy with next subject to talk. If we liked an idea, we all like had to look it up. My teacher was better than some as my friends

say at their school they had to cram for it every week and now don't want to learn any more philosophy."

Instrumental behaviour has changed the nature of French *lycées,* as students focus primarily on practical concerns. Increasing numbers of students, certain of their future, consider compulsory subjects such as philosophy "useless and even unfair", with intellectual passions taking place elsewhere. In feeling that they know what their future holds, students are rebelling against a compulsory subject that they see is irrelevant. Such behaviour is ensuring that it is only by chance that teachers are managing to interest pupils, as each student is focusing on effectiveness and results rather than enjoyment and intellectual interest (Dubet, Cousin and Guillemet, pp. 294-298).

Summary

Philosophy in French schools has a longevity that defies critics who argue that philosophy is just a short-term trend, and France's current state of philosophy enables philosophy advocates to understand methods of introduction to enable its success in other countries. It is clear that philosophy, like all subjects, cannot simply rely on a content-driven curriculum but must encourage student involvement to maintain philosophy's appeal. As Brenifier has emphasised, philosophy in France enables students potentially to benefit from engaging with past and present ideas, even though France is currently facing its own considerable challenges. If education becomes just about getting skills to get a job, then students will treat it as such, rather than deriving other benefits associated with education in the past. The compulsory nature of philosophy in French schools detracts from the benefits it affords interested students, and the rejection that it is experiencing is due to students adapting to a new social and cultural environment requiring them to adopt instrumental behaviour as a means to engage with current education ideology.

Australia

Introduction

As a country that is culturally similar and geographically close to New Zealand, a study of Australia demonstrates what is possible with different variations of high school 'philosophy'. There are no separate high school philosophy associations, although there are P4C associations in each state. Each P4C association in Australia and New Zealand is a member of the Federation of Australasian Philosophy for Children Associations (FAPCA).

Although the development of philosophy in each state is worthy of consideration, this study will concentrate primarily on Queensland and Victoria.

Historical Background

Attempts to develop a national education started in a number of schools since 1848, but apathy stymied its progression for the rest of the century, resulting in a range of localised examination-dominated systems, even with early reformers such as William Wilkins in the colony of New South Wales (Turney, pp. 1-8, 236-238). The 1901 Australian Constitution reserved the curriculum as a state responsibility, and thus each state created its own education department and curriculum (Cohen, p. 227), ensuring each grappled with ideas of educational philosophy, the role of education, and the balance between the private and public sectors. The rapid expansion of secondary education during the 1950s and 1960s minimally affected the view that the last years of secondary education were primarily a preparation for tertiary study, and the curriculum remained academically oriented until the recent inclusion of technical and vocational subjects, although cutbacks in government funding in the 1970s and 1980s curtailed curriculum development (Cohen, pp. 226-228). Welch argues that for most of the 1980s the traditional liberal aims of education regarding the development of inquiring, mature intellects, and critically reflective democratic citizens, through processes of open, critical inquiry in schools, were under attack (Welch, p. 84). The Hawke government followed international trends by redefining education as skills-acquisition, making high schools more vocationally focused with an emphasis on job creation and training (Macintyre, p. 246).

Australia's social studies curriculum contains very detailed descriptions and examples of expected performance and outcomes, unlike the New Zealand model that lacks those descriptions, although the New Zealand curriculum does detail specific geographic settings and learning contexts for teachers to focus on (Barr, et al, p. 59). Furthermore, as in New Zealand, research on student learning suggests that Australian students, in fact, know little about civics or citizenship (Print, et al., p. 49).

Australian states have managed assessment and curriculum reform differently. New South Wales and Western Australia have a dualistic system consisting of an academic and a vocational route, Queensland and the Australian Capital Territory (ACT) place few limits on students' course of study, and Victoria and South Australia have adopted a system aimed at reconciling the national needs of Australia and the personal needs of students (Seddon, p. 15).

Queensland

Philosophy has a long history in high schools within Queensland, originally appearing as 'logic' in 1918 and only going into a sharp decline after the education funding cuts of the 1970s. 'Logic' suffered because although it had attracted a constant number of students, it had not been attracting enough students to justify it receiving continued funding. Philosophy practitioners moved to recreate the subject as focusing on critical thinking, retaining the name 'logic', and they targeted gifted students within mainstream schools. Informal networks have helped the growth of philosophy in Queensland, with a core of activists acting to ensure the promotion and proper resourcing of philosophy in schools. A recent advance is the development of guidelines for teacher training in philosophy (pers. comm. Dominic Hyde).

Dr Dominic Hyde, senior university lecturer at the University of Queensland, strongly supports the idea of philosophy in high schools. Some of the benefits that he has observed include students' grade point averages improving after they took philosophy, students saying they feel more empowered to express themselves as they are more confident in their own beliefs, and a marked increase in students' critical thinking and reasoning skills. Hyde noted that while there is only a slow growth of philosophy in schools it will remain a subject primarily for an elite, as only well-resourced schools will be able to afford to offer it. Although Hyde expressed the expectation that philosophy in Queensland schools would continue to grow as elsewhere, he noted that detailed statistics about philosophy in schools are difficult to obtain.

Queensland primary schools, such as Buranda State School which has been teaching philosophy since 1997, have also adopted the P4C program, and have found that it has broad community support because it helps their students to think for themselves, to think more clearly, and to respect the opinions of others. Lynne Hinton, the school principal, introduced philosophy to the school, and now philosophy underpins all teaching and learning (Buranda State School). Hyde notes that the development of P4C in primary schools helped support high school philosophy, but as they have different focuses supporters needed to create their own materials, similar to the many books that Philip Cam has written for P4C.

Hyde is sympathetic to the idea of philosophy in New Zealand schools and suggested that New Zealand could learn from Queensland's experience, particularly from the challenges it faced to revitalise the subject. Hyde believes that the Queensland state qualification, the Senior Certificate, may not be the best location for philosophy, and recommended that New Zealand advocates look at working with the International Baccalaureate Organization. Hyde thought that the main challenge to be overcome was building teaching and non-teaching

expertise to give a campaign momentum and sustain it in the long run if philosophy was ever introduced into schools, and be suggested that workshops for teachers at schools would be of benefit along the P4C model.

The philosophy syllabus in Queensland has recently changed, with the 1998 syllabus for 'Logic' being updated and replaced by the 2004 syllabus for 'Philosophy and Reason'. The new name more accurately reflects the content of the syllabus which has retained the positive characteristics of the previous version. The full course of study consists of the three strands of critical reasoning, deductive logic, and philosophy, with a broad range of assessment options. The syllabus encourages parents to provide a supportive and challenging environment to aid in their child's development (Queensland State Authority, 2004). With the Queensland Association of Philosophy in Schools (QAPS) website strongly focused on philosophy at the primary level, it is clear that although high school philosophy is proceeding relatively well in Queensland it has not yet reached its full potential.

Victoria

Victoria is some years behind Queensland, and only introduced Philosophy as a subject for the Victoria Certificate of Education (VCE) in 2000. It is taught in the final 2 years of high school and there were 116 schools teaching philosophy in 2004 (Victorian Curriculum and Assessment Authority). The VCE was originally introduced to better enable students to participate in a democratic society, by encouraging them to demonstrate their capacity to perform an array of different tasks, work requirements, and Common Assessment Tasks (CATs). However, Professor David Penington, a strong critic of the system when it was introduced, notes that the VCE threatens to change into a 'psuedo-meritocratic system' of education (Collins, p. 5).

Although philosophy is spreading around the state, Dan Vine, the philosophy co-ordinator at Melbourne High school, is concerned that there may be classes which are philosophy in name alone. Nevertheless, his experiences at teaching philosophy suggest to him that many senior students are more than capable of engaging with the subject material and benefit from doing so. The dominant problem that Vine experienced was the motivational barriers that arose from the misconception of the subject:

"My biggest problem ... is boys (and parents and other teachers) who assume that philosophy is about sitting around chewing the fat. Such students often resent the attempt to challenge them and make the subject more rigorous."

VCE philosophy is composed of four units, two taught in each year, with the aim in the first year to introduce students to the field of philosophy, its methods and practical philosophical issues. In the following year students are expected to study philosophers and philosophical ideas at different points of time over two thousand years (Learner).

Vine does not consider the VCE philosophy course to be a particularly good model, referring to the International Baccalaureate as a much better model for teaching philosophy. His primary concern is that the curriculum is not particularly coherent between years, such that a basic introduction to philosophy given in Year 11 (equivalent to New Zealand's Year 12), which can end up quite informal and 'chatty', is followed by a rigorous study of philosophical texts in the following year. Vine suspects that this sudden shift causes a retention issue as students can find that transition difficult. He noted that

"This can also lead to problems of recruitment of students - students who prefer close analysis might steer away from Unit 1 and 2, yet these are the very students best equipped for Units 3 and 4."

Vine's recommendation not to introduce philosophy in a VCE-like environment makes further sense upon reading the report on the VCE by Brown & Ball, which analyses some of the problems faced by the Victoria educational jurisdiction. These include:

- Bias in grades awarded to students;
- Students and teachers cheating;
- Monetary cost to train teachers;
- Monetary cost to schools in resources and teacher time;
- Personal cost to students in assessment workload;
- Work being incorrectly marked, due to a lack of standardised examples.

One advantage that philosophy has in Victoria rather than in Queensland is the Victoria Association of Philosophy in Schools (VAPS) further developed website emphasising that its existence is to "promote the teaching of philosophy in schools, whether primary or secondary, government or independent". This is different from the site of the Queensland Association of Philosophy in Schools (QAPS), which is dedicated to the spreading of the P4C programme. However, as the content of the VAPS site still primarily focuses on the P4C programme, this

would indicate that Victoria also has yet to reach its potential of placing high school philosophy on an equal footing to primary school philosophy.

South Australia

Philosophy became part of the South Australia curriculum relatively recently due to the work of Dr Lynda Burns, which grew out of her involvement with the P4C programme, and she now sits on the board that determines the syllabus (Flinders University). South Australia's national certificate, the South Australian Certificate of Education (SACE) currently contains philosophy at the two senior years of school, including the recently reissued 2004 Curriculum Statement for 'philosophy'. The curriculum emphasises that its aims are:

"Achieved by involving students in discussions and debates within which philosophical issues will be identified and critically analysed. Students also undertake text-based analyses in which they interact with the thinking of the philosophers of the present and the past in developing logically and ethically defensible ideas for preferred futures" (Senior Secondary Assessment Board of South Australia).

Summary

Each of these Australia states can teach a key lesson to New Zealand advocates of high school philosophy. Queensland has demonstrated how the subject could be revived from thirty years earlier, and then made to be relevant through the development of new curriculum documents. Victoria's experiences with the VCE resembles what New Zealand is currently experiencing with the NCEA, and just as Victorian authorities made major changes back to a more traditional assessment system, New Zealand activists will benefit from waiting to see if a revised assessment system is more conducive to philosophy. NCEA was a great shift away from the traditional scaled system of assessment, but, as Snook has argued, the foundational beliefs of a qualification authority can dictate the success of an assessment system, and so the principles behind the VCE are directly relevant to New Zealand.

Although each state is at a different stage of development, they all have philosophy as part of the curriculum, and thus activists in each state will have pertinent knowledge and opinions that will be accessible to people in New Zealand desiring a similar result. However, whereas Victoria is a few years behind Queensland, it is showing a greater level of development. Primary philosophy dominates both Queensland and Victoria philosophy websites, suggesting that high school organisations are still in their infancy and need to

further create their own resources as an impetus to continue their development. With Australia so close to New Zealand, there is an opportunity to visit and learn how Australian teachers teach philosophy and learn how to avoid the mistakes that each state made on its way to introducing philosophy.

Conclusion

The analyses of philosophy in Ontario, Australia, and France are all particularly pertinent to New Zealand advocates, as they each hold a lesson and a warning. Philosophy flourished in France and its position as a compulsory part of the curriculum reflected the desires of the society present at the formation of the national curriculum, but now that same curriculum is a hindrance and may be one of the reasons that interest in philosophy is collapsing. France has clearly demonstrated the need to keep the teaching of philosophy relevant and appropriate, and although its longevity is admirable, its level of engagement with students is not. Ontario and Australia have shown that is it possible for a modern country to introduce philosophy, but whereas Ontario has had success, Australia has had much less success in a similar amount of time. The proximity of Australia and New Zealand enables activists to learn practical lessons, but the advice from the interviewees would suggest activists will face difficulties within the current curriculum and assessment framework. The different types of curriculum are pertinent as reflections of success, with failing content-laden France, thriving thinking-skills based Ontario, and the unsteady combination so clearly evident in Australia. Observing whether France can reengage its students, if Ontario has planned well enough to maintain its momentum, or if Australian high school philosophy can more effectively assert itself, are good learning opportunities for New Zealand. Until the process for introducing high school philosophy into New Zealand begins, the unique challenges in New Zealand can only be theorised and the opportunity to experience the success of the three considered countries can only be imagined.

CHAPTER 3: RESEARCH PROJECT

Project Rationale

This project investigated potential support from a range of stakeholders, particularly students, for the introduction of high school philosophy. Obtaining the support of students is a practical requirement for a subject to survive in a curriculum, particularly as an optional subject, and the views of teachers and people involved in New Zealand's main philosophy-in-schools movement, Philosophy for Children, are important. The University of Canterbury Human Ethics Committee reviewed and approved this project.

Previous literature has focused on methodological issues of pedagogy, organisational processes, educational background, and designing philosophy courses. As philosophy exists in high schools internationally, the aims for this project were:

- To develop some empirical research to complement the analytical research
- To develop a new approach to research potential support for high school philosophy, as the researcher found little evidence of any other projects of this exact nature.
- to present a broad range of results to help encourage and develop future research in this field in New Zealand.

Project Hypotheses

As this project aimed to be exploratory, the hypotheses are of a probing nature to establish a foundation for future research and to develop an understanding of issues regarding philosophy in high schools. The four hypotheses draw from current research and historical precedents within New Zealand, and are as follows:

- That a majority of current and recent year 13 high school students will identify a need for, and support, a subject like philosophy in high schools;
- That many teachers will recognise a need for a subject like philosophy;
- That schools and students with a religious background will be more resistant to the idea of high school philosophy than non-religious schools and students;
- That the limited support from universities reflects practical resource issues rather than a lack of ideological support.

Research Structure

The project consisted of four sections:

A) A survey of a sample of primarily Year 13 Christchurch high school students;

B) A survey of a sample of 1st year University of Canterbury students who took 100 level philosophy in 2004;

C) Interviews with a range of teachers and principals of Christchurch schools;

D) Interviews with philosophy lecturers at the University of Canterbury.

Pilot Study

Two pilot studies helped develop the final questionnaires. The first involved three high school students, and the second involved two university students. The pilot studies consisted of the same procedure as the main project, except that an informal discussion followed their completion to elicit suggestions on how to improve the questionnaire. The sessions led to minor organisational changes and a few simplifications in the questionnaires' terminology.

Research Participants and Procedures

The project utilised 102 local high school students, 38 first year university students, 7 high school teachers and principals, and 3 university lecturers. The selection process and methods used for each group of participants differed to reflect the needs of the project. The 7-page document distributed to all participating students contained the following:

- An information sheet to be kept by participants for reference if required;
- A coversheet reiterating the project;
- A contact details form, for students participating in a lottery for two $50 vouchers, designed to encourage students to take part in the project. The separation of the contact form from the questionnaire by the researcher ensured anonymity;
- A consent form to be signed by the participant or his or her guardian as applicable;
- The 3-page anonymous questionnaire.

Most students had the opportunity to return their questionnaires by post, with many asking for a pre-stamped addressed envelope, but only a small proportion of these actually returned the questionnaire, as detailed below. The collection of distributed questionnaires was generally undertaken by schools.

Section A involved 102 students from a range of Christchurch schools, with most students in their final year of schooling. An introductory letter to all Christchurch schools resulted in seven schools volunteering to participate in the project. The process for obtaining the majority of participants involved introducing the topic, asking for volunteers, and then distributing the questionnaire appropriately. The schools that participated were:

- Aranui High School, a state decile[7] 2 co-educational school with a roll[8] of 1149 students
- Avonside Girls' High School, a state decile 6 single-sex girls' school with a roll of 1256 students
- Canterbury Christian College, an integrated decile 6 co-educational school with a roll of 152 students
- Christchurch Boys' High School, a state decile 10 single-sex boys' school with a roll of 1452 students
- Lincoln High School, a state decile 9 co-educational school with a roll of 1245 students
- Marian College, an integrated decile 8 single-sex girls' school with a roll of 454 students
- Villa Maria, an integrated decile 9 single-sex girls' school with a roll of 850 students

(information from http://www.tki.org.nz/e/schools/)

To assist the researcher with gender and socio-economic balance, some of the students chose to obtain further participants through informal networks with other schools, in particular students at the following school. The same conditions of involvement were required,

- Shirley Boys' High School, a state decile 6 single-sex boys' school with a roll of 1405 students

260 questionnaires were distributed, with 37 students (14%) asking for an envelope to return their questionnaire, although only 9 students actually did so. Although 108 potential participants were obtained, 6 participants were disqualified because they had not obtained signed parental consent. The questionnaire used a combination of qualitative and quantitative questions, and a full statistical breakdown of participants is given in chapter 5.

---

[7] A measure from 1-10 used by the Ministry of Education for school funding purposes. Schools in decile one have the highest proportion of students from low socio-economic backgrounds. Schools in decile ten have the lowest proportions of these students.

[8] Using 2004 figures

Section B involved 38 University of Canterbury students at the end of a first year of study that had included philosophy. Posters and the use of informal networks resulted in 57 potential participants, with 14 students (25%) asking for an envelope to return their questionnaire, but only 7 students actually did so. Of the remaining 50, 4 were disqualified because they did not give signed consent and 8 had not gone to school in New Zealand, and were dropped. The questionnaire used a combination of qualitative and quantitative questions, and a full statistical breakdown of participants is given in chapter 5.

Section C involved 7 school educationalists from a range of Christchurch schools, 5 of whom were about in the process of co-ordinating Section A and B, and 2 were obtained through informal links. The method of communication was a combination of email and telephone, resulting in a semi-structured interview, with their contributions incorporated into appropriate sections of this thesis.

Section D involved 3 academics from the University of Canterbury philosophy department. The method of communication was a combination of email and telephone, resulting in a semi-structured interview, with their contributions integrated and analysed within chapter 6.

Questionnaire Analysis

Although the questionnaires in section A and B were different, there was a deliberate amount of duplication to aid comparative analysis. The following section analyses each section of the questionnaire separately, with comparisons made between the answers given by students for section A and B when appropriate.

Section 1 of the questionnaire was to records subjects' sex, age, ethnicity, and the decile of the school where the student studied. The sex-question used a selection method to minimise facetious comments, while the age-question was open-ended, as the precise age of students was not required. The open-ended nature of the ethnicity-question did not prejudge terms that students use to self-identify, and the school-question enabled the researcher to track the origin of each high school questionnaire, and provide data about the origin of philosophy students.

Section 2 aimed to collect students' opinions of learning in high school by seeking their reactions to a controversial quote. University students answered a more developed section 2, which incorporated their experiences at university as compared to school, as well as asking why they decided to study philosophy.

Sections 3 and 4 were nearly identical in both questionnaires and the only difference was the change from present tense to past tense for university students. Each questionnaire included ten statements to which students rated their level of agreement or disagreement. Section 3 explored how students felt about their learning experiences, whereas Section 4 explored students' opinions on the abilities that schools actually develop.

Section 5 sought reactions to part of the University of Canterbury's definition of philosophy. University students answered a more developed section to reflect their actual experience of philosophy and on the possible impact on their subject choice if their high school had offered philosophy.

Section 6 asked students if other subjects at school matched the description of philosophy in Section 5. University students were asked whether they were able to take philosophy at school. This section aimed to determine whether students felt other subjects were 'philosophical', and to determine whether students perceived philosophy as being a different type of school subject.

Section 7 asked if students thought philosophy should be a high school subject. High school students were also asked whether they would have been interested in studying it, whereas university students were also asked whether they would recommend other students to take philosophy.

CHAPTER 4: Results

This chapter combines the findings from Sections A and B of the project, with the raw quantitative data used available in Appendices 5 and 6, progressing through the answers in each Section, before ending with a comparison chart. Qualitative data in is the form of a three-category analysis and representative quotes. Quantitative data is in the form of bar graphs and an analysis. For the graphs, each column represents one of the five types of student replies.

Percentages are approximate due to rounding to the nearest whole number.

The following legend identifies the letters used in the bar graphs:

SA	=	Strongly Agree
A	=	Agree
U	=	Undecided
D	=	Disagree
SD	=	Strongly Disagree

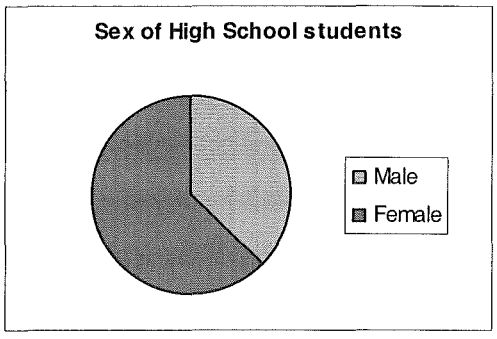
A comprehensive analysis of these results on the grounds of gender, ethnicity, and the decile of the school students attend was beyond the scope of this project, although the appropriate quantitative data is presented in Appendix 5 and 6 for future analysis.

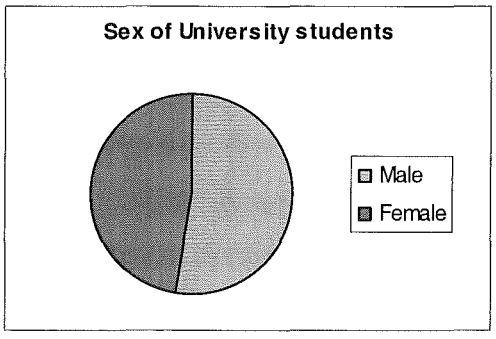
Section 1 - Statistics

Sex

There were 64 females and 38 males in the high school study (see chart below).

There were 18 females and 20 males in the university study (see chart below).





The over-representation of high school female students reflects the involvement of more private girls' schools than boys' school, as well as a higher return rate of questionnaires from the participating girls' schools. The gender balance of university students is close to being equal, although Statistics New Zealand notes in 2001 that 57% of students in tertiary institutions are female (Statistics New Zealand).

Age

The mean, median and mode of the ages of students in the high school study are 17. The mean, median and mode of the ages of students in the university study are 19. The following table displays the age range of the participants.

	High School students	University students
Age: 16	2 (2 %)	-
17	73 (72 %)	-
18	27 (26 %)	6 (16 %)
19	-	17 (45 %)
20	-	7 (18 %)
21	-	3 (8 %)
22	-	3 (8 %)
23	-	-
24	-	-
25	-	2 (5 %)
Total	102	38

Decile

A decile 6 school was the most common decile of school that students from each study attended as displayed in the following table.

	High School students	University students
Decile: 1	-	-
2	1 (1 %)	-
3	-	-
4	7 (7 %)	2 (5 %)
5	3 (3 %)	4 (11 %)
6	58 (57 %)	9 (24 %)
7	-	7 (18 %)
8	18 (18 %)	5 (13 %)
9	10 (10 %)	7 (18 %)
10	5 (5 %)	4 (11 %)
Total	102	38

Ethnicity

The following table displays the ethnicity of the participants as given:

	High School students	University students
Ethnicity: American	1 (1 %)	-
Asian	-	1 (3 %)
Australian	-	4 (11 %)
British	3 (3 %)	-
Chinese	5 (5 %)	1 (3 %)
English	1 (1 %)	-
European	6 (6 %)	2 (5 %)
Irish	-	1 (3 %)
Kiwi	5 (5 %)	4 (11 %)
Korean	2 (2 %)	-
New Zealander	15 (15 %)	10 (26 %)
New Zealand Chinese	-	1 (3 %)
New Zealand Dutch	-	1 (3 %)
New Zealand European	46 (45 %)	12 (32 %)
New Zealand Maori	2 (2 %)	1 (3 %)
New Zealand Pakeha	1 (1 %)	-
Pakeha	6 (6 %)	-
Samoan	3 (3 %)	-
Did not Answer	6 (6 %)	-
Total	102	38

Section 2: Question 2a

Both groups of students were asked for their reactions to the following quotation.

"The goal of many a teacher in school life is to keep her class quiet and orderly so that the syllabus may be taught and exams passed. Facts are put into minds like sausage meat into a machine where the only objective is to fashion and mould the meat in order to produce sausages of the required length and shape. The analogy with fact learning would be to mould and fashion minds that are capable of producing or regurgitating answers of the required nature and character relevant to the questions asked."

The chart below compares students' responses, and representative quotes follow.

	High School students	University students
Agreed	74 (73 %)	29 (76 %)
Mixed/Unsure	22 (22 %)	6 (16 %)
Disagreed	8 (8 %)	3 (8 %)

High School Students

The majority (73 %) saw a resemblance to their school experiences in the quotation, with some being surprised at the accuracy of the quote:

"That's it! That's what school is about! You go in, you learn stuff, and then you jump through hoops till someone tells you to stop!"

"It's totally correct! The only concern is end of year exams. You have to get all your answers correct."

"Yes, one hundred and ten percent right."

"Very accurate. This happens all the time in my classes. We are rushed the whole year to get through the syllabus and there is no time [to] dwell on a particular part of the subject. We just get taught the basics that we need in order to pass our end of year exams."

"Hell yeah. That's one of the reasons why I hate school."

"That's so true and I don't know how the teachers can't see it. It feels like we just tell them what they told us the day before which is just stupid."

Some (22 %) only partially agreed, with many of them feeling that the analogy did not fully reflect school accurately:

"In many cases, especially in first year subjects and compulsory subjects this idea is both accurate and logical. It is not until you begin studying more complex courses… that the 'sausage' theory fails."

"I do not altogether agree with this quote, yes it is true to a degree but it never mentioned anything about character, personal opinion, or personality."

"It is not as accurate. She now has to look for possible problem kids as well as the other stuff. The accuracy is right in the educational system but it can not mould and fashion minds."

"Class is never quiet, people always asking. Answers and questions gets (sic) in the way of learning!"

Only a few (8 %) completely disagreed:

"This is quite incorrect, because if we had stayed quiet and orderly then the teacher would not have known if were having trouble with anything."

"School is just not like that anymore, this is not the industrial revolution."

University Students

The majority (76 %) saw a resemblance to their school experiences in the quotation.

"All we ever did as seniors was listen and try to pass exams."

"Yep. Teachers only talked about getting us past exams and into university."

"I never thought of it like that but it's so true!"

"Totally accurate."

"I had 5 years of that for me and its just worse for my sister."

Some (16 %) only partially agreed, with many of them feeling that the analogy did not fully reflect school accurately:

"It was not that bad, just boring like a machine."

"Some subjects were like that but others like History were the opposite."

"It's not the school's fault but it's the teachers so it's only half right."

"That's way too harsh. It was only school."

A few (8 %) completely disagreed:

"I enjoyed school. It was nothing like this."

"We were all encouraged to think for ourselves."

University students also answered an extended set of questions relating to their experiences at university.

Question 2b

Students then compared the quote to their own experience at school:

Most (76%) of students used statements to refer to their answer for the previous question, indicating future questionnaires should consider combining these questions.

Of the remaining students, most (18%) said their schooling was like the quote but on a lesser scale:

"It was a lot of monotonous work but it was not that bad."

A few (5%) stated that their schooling was worse than the quote:

"I hated school. I would rather have been one of those sausages."

Question 2c

University students then compared the quote to their experience at university thus far, as summarised on the chart below.

	University Students
No Similarity	10 (26 %)
Mixed/Unsure	20 (53 %)
Similar	8 (21 %)

About a quarter (26 %) felt that there was no similarity at all:

"I did not feel that way at all. I loved being able to be myself."

"University is the complete opposite to school. You are not just a number here."

About half (53%) felt that there were some similarities:

"To a small extent there are similarities, but in general I've found that your own opinion is fine so long as it is backed up with a relevant argument."

"University treats you like adults, or at least a better class of sausage, because they let you try to think. You might not succeed, but at least you can try."

"Sometimes you feel like part of the system and sometimes you feel on top of it."

The remaining students (21%) felt it was quite similar to their university experience:

"I always seem to be working on getting an essay done and that is sometimes [more] about getting the words down than thinking about them."

"Just too many assignments and tutorials. Some courses don't even care if you don't turn up just as long as you do the work."

Question 2d

University students then gave the reason that they decided to study philosophy.

Seven common themes came out, as listed below. Some students gave multiple answers.

I liked the sound of it in the handbook	11
I enjoyed this kind of thing at school	9
I was influenced by movies that had philosophers in them	7
It fitted into my timetable well	7
I was told I would enjoy it	6
I needed a 'filler'	4
I thought it would be easy	4

Question 2e

Finally, university students had to compare philosophy with other subjects to see if they thought there were any significant similarities. If students thought there was then they were asked to state what those difference were, and if not, then they were asked if they thought there should be. The intention of the question was to gather data about how students perceived the quote in relation to other university subjects.

Most (87%) felt that there were no other subjects that were particularly similar.

Three students felt history is similar, and two felt religious studies is similar.

About half (47%) referred to subjects as being a little bit like philosophy, or suggested that other subjects only taught you skills useful for the specific domain of that subject.

Section 3

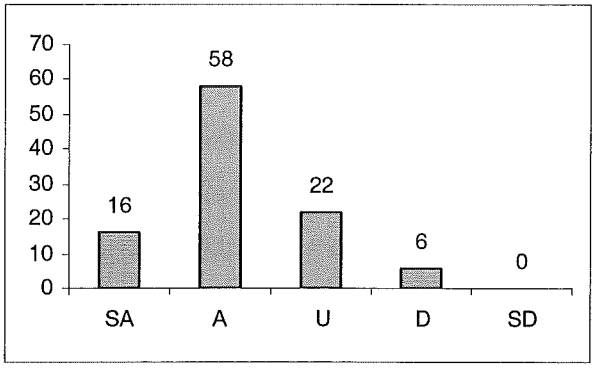
The questions in section 3 asked both groups of students for their level of agreement with ten different statements. The exact phrases reflected a range of different ideas and theories, although some of the final wording changed due to suggestions from the participants in the pilot studies. The analysis briefly explains the background to the question, indicates what suppositions it is possible to gather from the results, as well what further research could be undertaken.

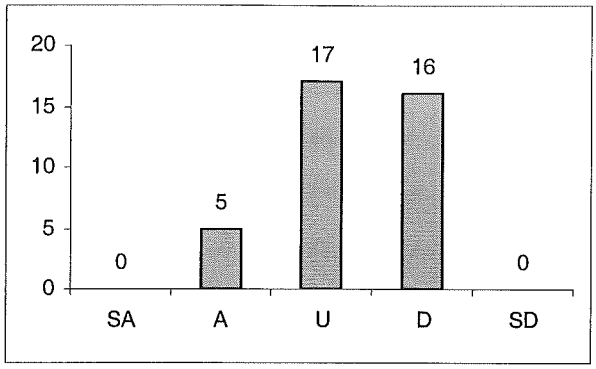
Each quoted statement combines present and past tenses as used in the different questionnaire. The bar graphs represent the results from each group of students.

The graphs on the left-hand side represent high school students, and the graphs on the right-hand side represent university students.

Statement 1 - "School is/was mainly about teaching students as many things as possible"

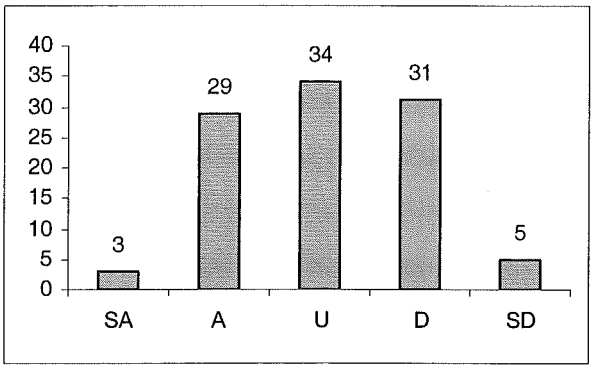
This question explores how students felt about the purpose of school. The strong level of agreement by high school students contrasts the consolidation to towards uncertainty by university students, possibly indicating a strong shift of opinion after a year of reflection that a more-focused education or one less based on just information would be more useful.

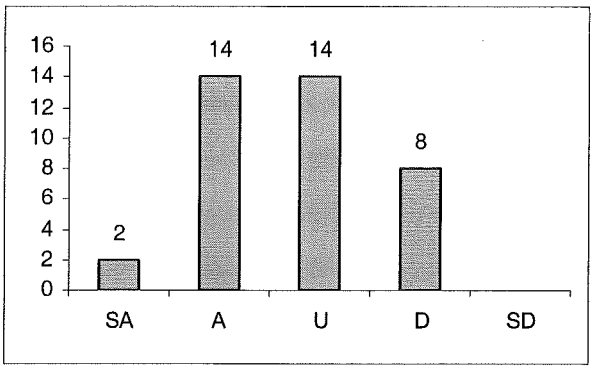




Statement 2 – "School only teaches students how to do well in school"

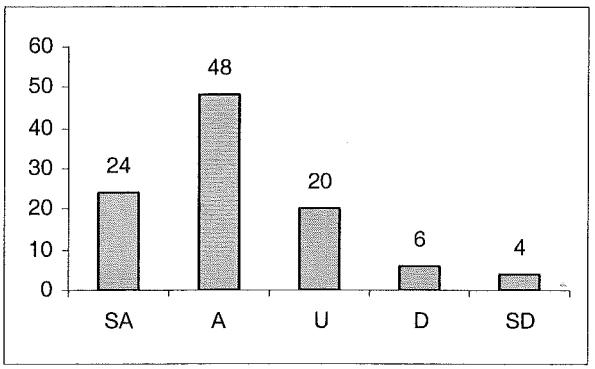
This question implies the claim that schools are required to focus on teaching students to pass assessment. The bell-curve results reflect the contentious nature of the claim, although the trend between the graphs is a shift towards university students agreeing more with the claim, although the high level of uncertainty in both graphs suggests many are simply unsure.

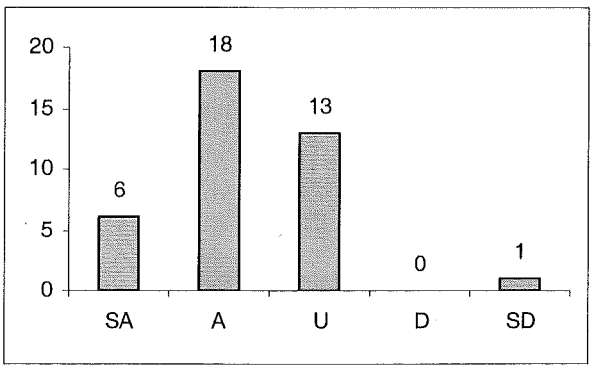




Statement 3 – "I usually feel/felt able to express alternative ideas/opinions in class"

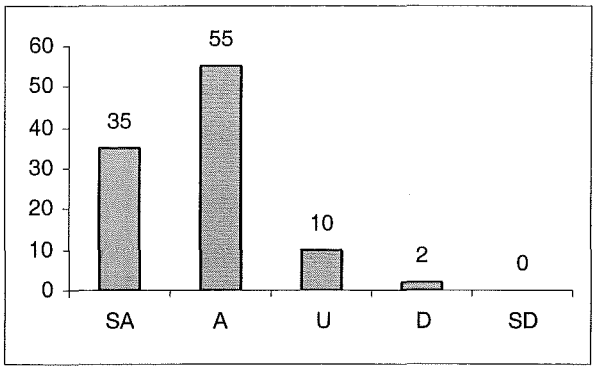
This question explores the nature of free expression in New Zealand classrooms, and whether students feel that they are able to challenge the authority of the 'facts' presented in classrooms. The limited level of disagreement by both groups indicates students do feel able to do so, which would indicate an environment conducive to philosophy.

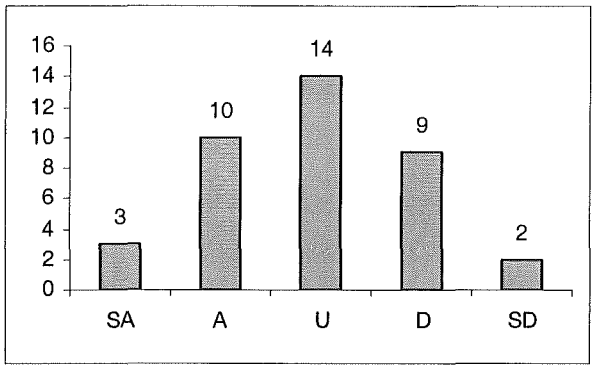




Statement 4 – "There are/were often meaningful class discussions"

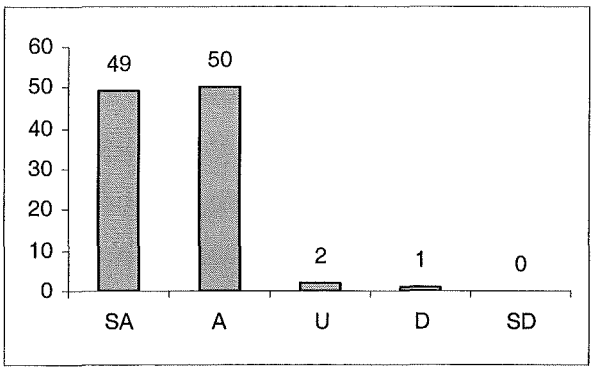
This question explored the significance of discussion. The strong support evidenced by school students contrasts the bell-curve of university student opinion, possibly indicating that students' definition of 'meaningful' changes between school and university, as students who feel that discussions are meaningful at school may change their minds in hindsight.

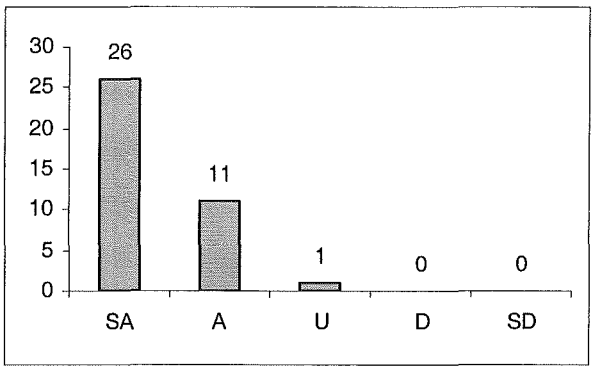




Statement 5 – "School should help teach students how to think"

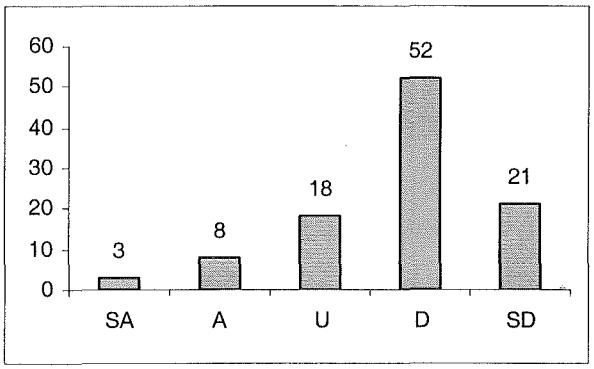
This question tests the basic theory behind this thesis; that schools should address the intellectual needs of students by teaching thinking skills rather than primarily content. Although both groups clearly show overwhelming agreement with the proposition, further research will need to establish whether this is actually support for learning thinking skills.

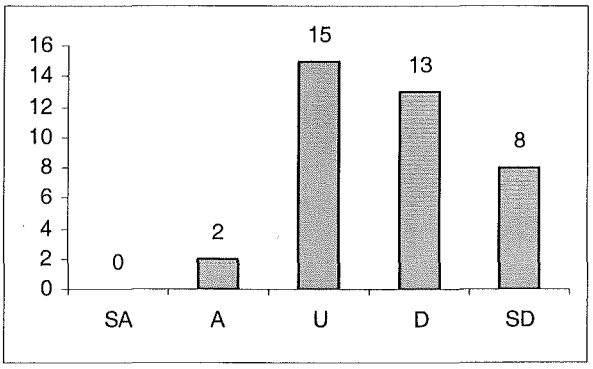




Statement 6 – "It is/was more important to pass exams than to actually understand things"

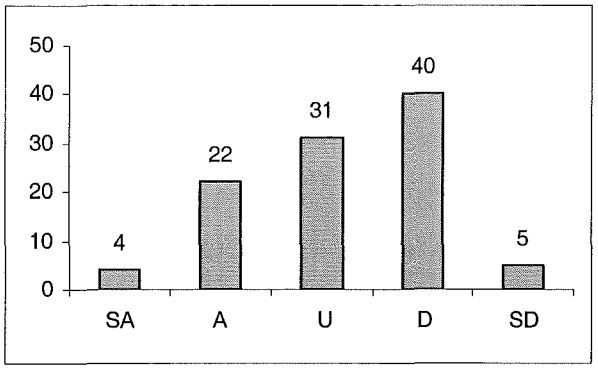
This question explored the value that students put on understanding the material in classrooms versus being able to pass tests on it. The level of high school student disagreement could indicate support for skills that would aid in understanding, while the comparable answers by university students suggest a more uncertain attitude towards their schooling.

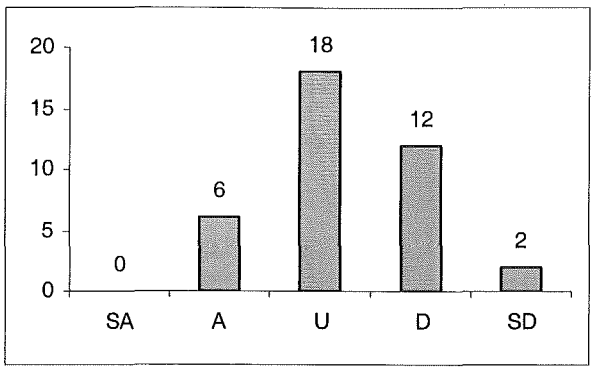




Statement 7 – "School helps/helped me cope with problems in everyday life"

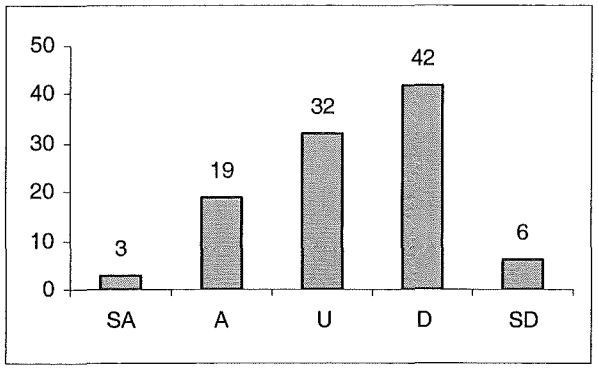
This question explored whether students felt that the experiences, skills, and knowledge acquired at school were able to be applied to other problems in their life. The mixed results indicate a broad range of opinions slanted towards disagreement by both student groups, possibly indicating an opportunity for the promotion of skills from philosophy.

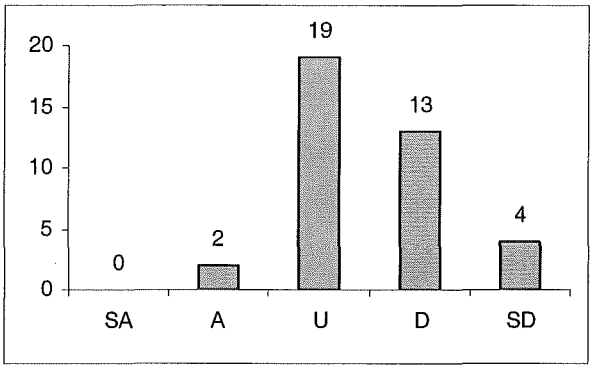




Statement 8 – "The teacher is/was the ultimate authority on the subject being taught"

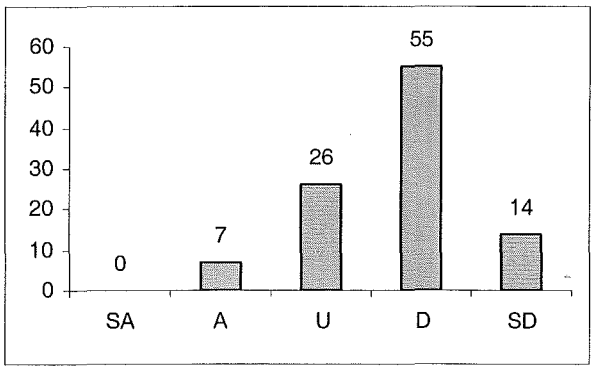
This question explored whether students supported the authoritarian idea that teachers are the ultimate authority on a subject. The mixed results slanted towards disagreement by school students contrast the level of disagreement and uncertainty by university students who have had the opportunity of hindsight.

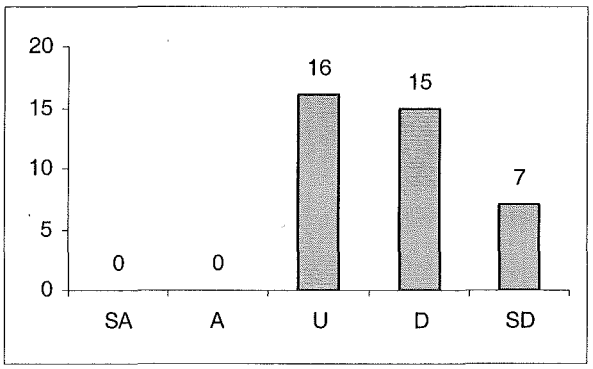




Statement 9 – "My thoughts/opinions are/were often wrong"

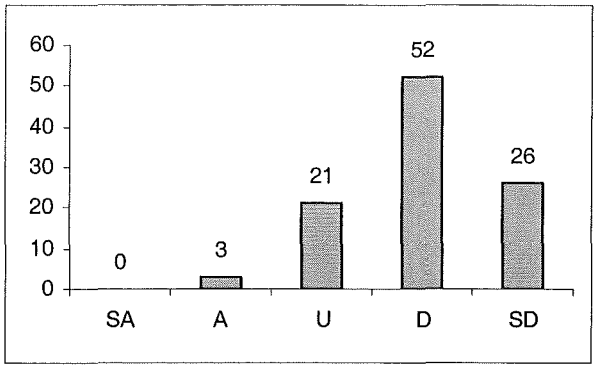
This question explored to what degree students valued their opinions as being a legitimate expression of their own beliefs. The results show a shift towards uncertainty from disagreement, and as the limited agreement could indicate that students valued their opinions or just that they were knowledgeable and were often not wrong, further research is required.

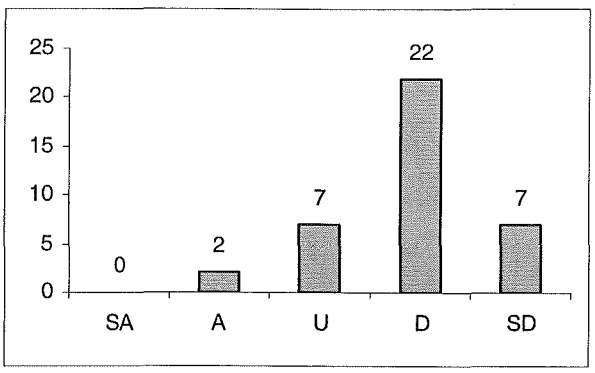




Statement 10 – "Teachers should just teach and students should just listen/learn"

This question explored whether students supported classrooms as the scene for a knowledge transmission theory of learning. The consistent results showing a strong level of disagreement and low level of agreement could indicate support for the different mode of learning that philosophy supports, rather than one based on transferring content knowledge.



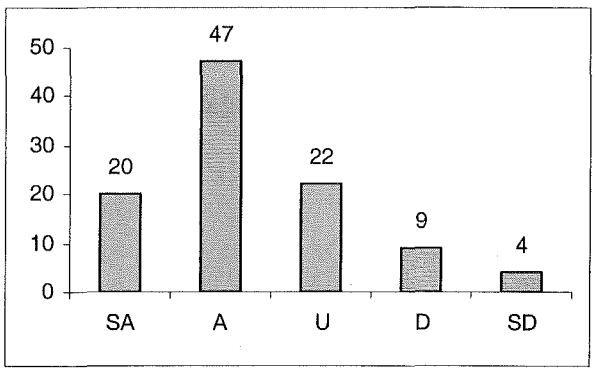


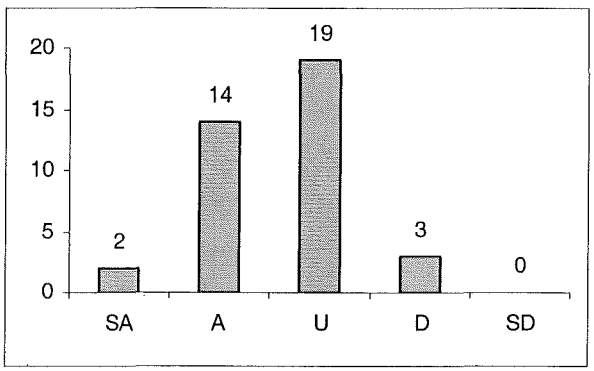
Question 4

The questions in section 4 of the questionnaire asked both groups of students how well they thought the current school system helps with the formation of ten different types of skills, drawn from the NZCF. The selected skills represent a range of skills discussed in the NZCF. Each quoted statement uses both tenses and the bar graphs represent the results from each group of students. The graphs on the left-hand side represent high school students, and the graphs on the right-hand side represent university students.

Statement 1 – "Thinking/reasoning skills and problem solving abilities"

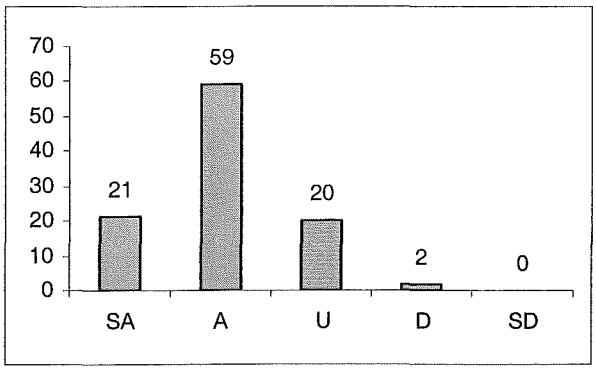
The skills represented here are integral to philosophy, and the fact that a majority of participants felt that schools already teach these skills could indicate a school environment that is conducive to integrating philosophy. The shift from agreement to uncertainly could reflect university students' experiences with the level of reasoning skills taught at university.

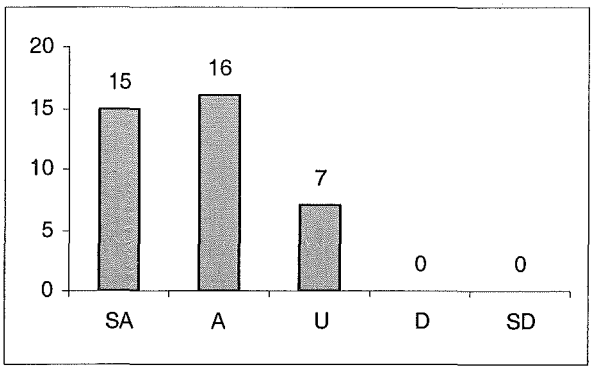




Statement 2 – "Competitive skills"

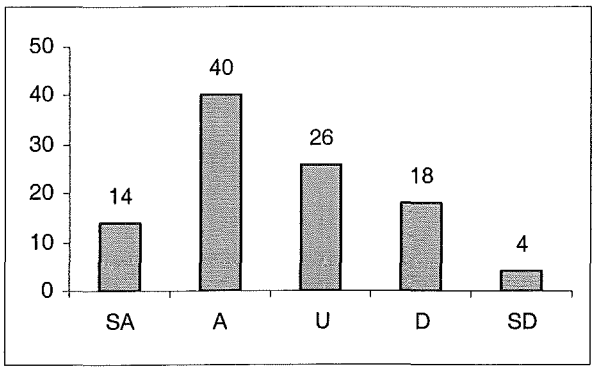
The strong agreement by high students supported by the even stronger agreement by university students could indicate a barrier to the nature of the co-operative learning aspect of philosophy, particularly if high school philosophy uses P4C as a foundation. The very limited disagreement suggests the curriculum reforms in the 1990s by National are quite successful.

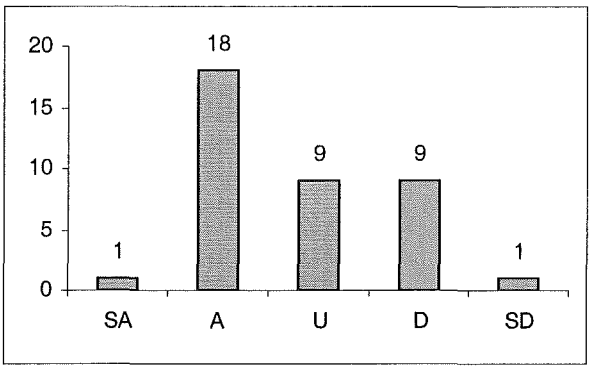




Statement 3 – "The powers of imagination/creativity"

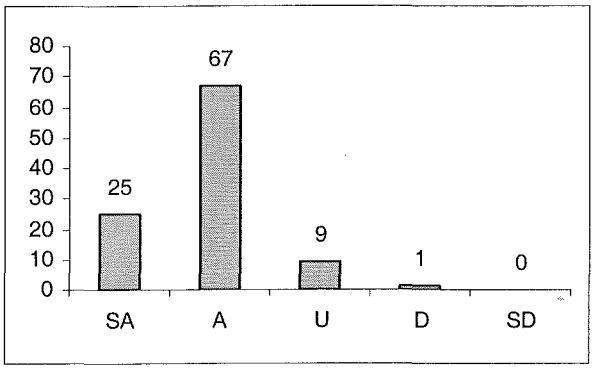
There are as many university students agreeing or strongly agreeing as not agreeing, and a slim majority of high school students agree, that schools help students use their powers of imagination/creativity. As creative skills are part of the thinking skills within philosophy, this result could indicate that many students could benefit from the creative aspects of philosophy.

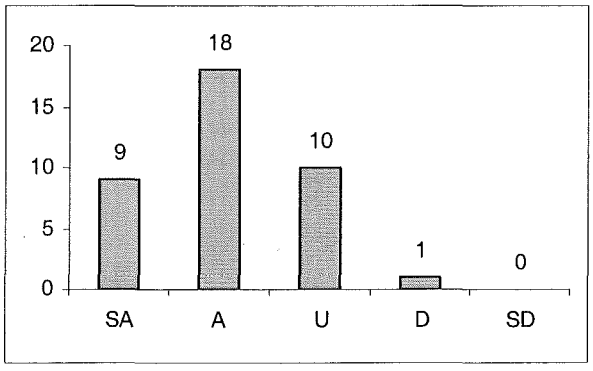




Statement 4 – "Skills for getting good grades at school"

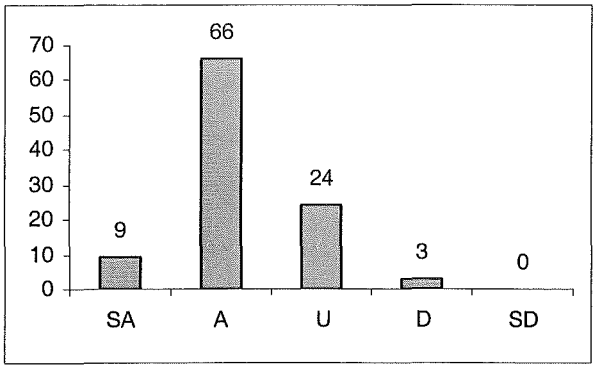
The overwhelming non-disagreement by both high school and university students that schools teach students how to get good grades suggest that a focus on grades is strong in high schools. However, these results alone do not indicate whether students support this focus, or how strongly students value those skills.

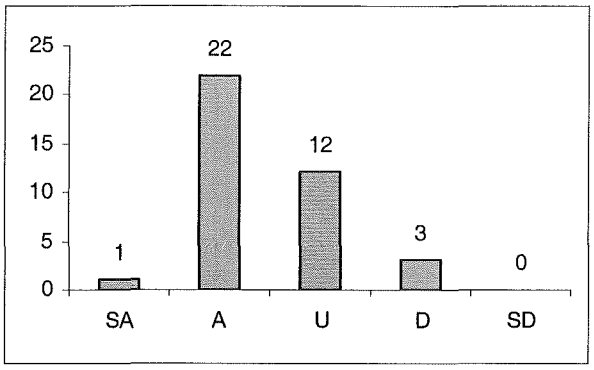




Statement 5 – "Positive attitudes towards others (e.g. empathy and tolerance)"

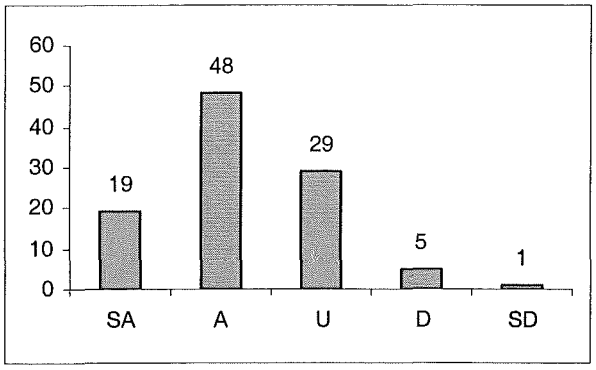
There is consistent agreement by both groups of students that schools develop positive attitudes. However the relatively low level of strong agreement and the number of students who were unsure could represent the fact that schools could still further improve the development of interpersonal skills by introducing aspects of philosophy's 'caring thinking'.

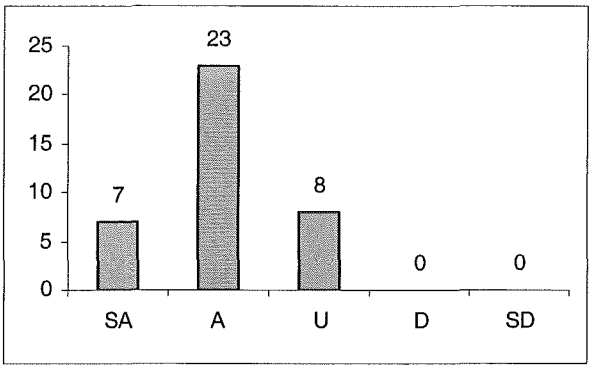




Statement 6 – "Useful mathematical/scientific skills"

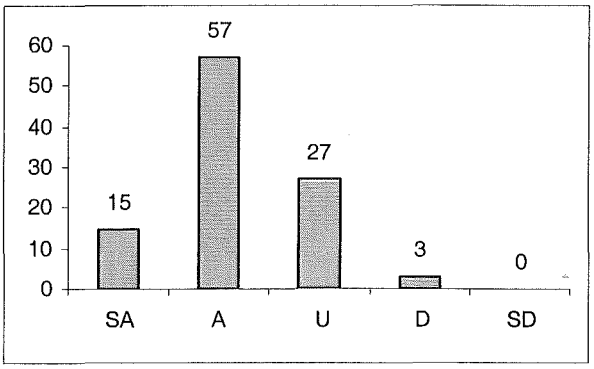
The similar result from each group of students indicates agreement regarding these skills, with a consolidation of agreement by university students. It is unclear whether this support also applies to the logic component of mathematics, which is important to this thesis, as it is also a component of philosophy, indicating an opportunity for further research.

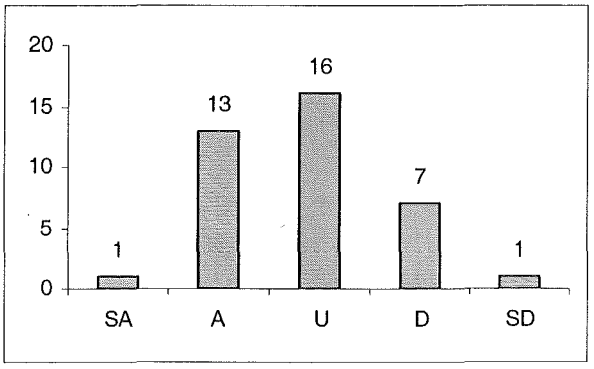




Statement 7 – "The ability to interpret information"

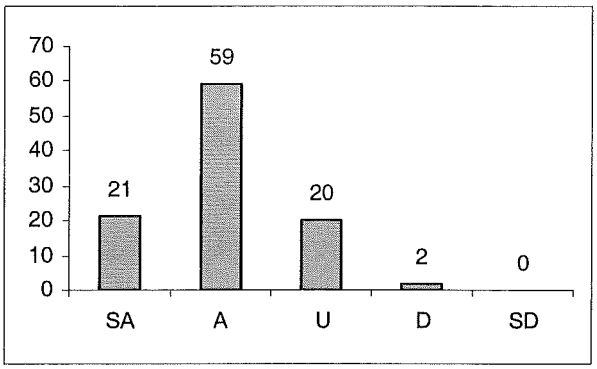
Although the majority of high students believe that schools teach this skill, a greater proportion of university students are uncertain. This may reflect the university students' experience of using their high school skills at university, indicating that schools may teach the ability to interpret specific information in class, rather than general skills of interpretation.

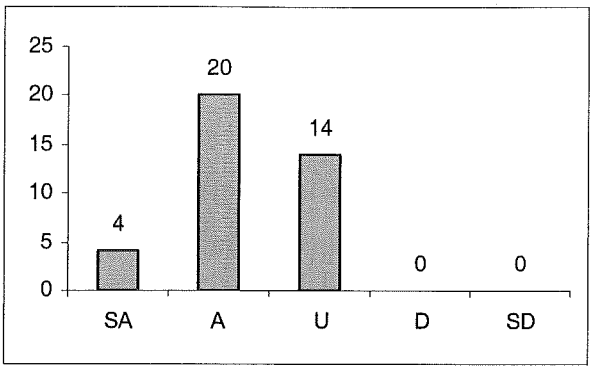




Statement 8 – "Co-operative skills"

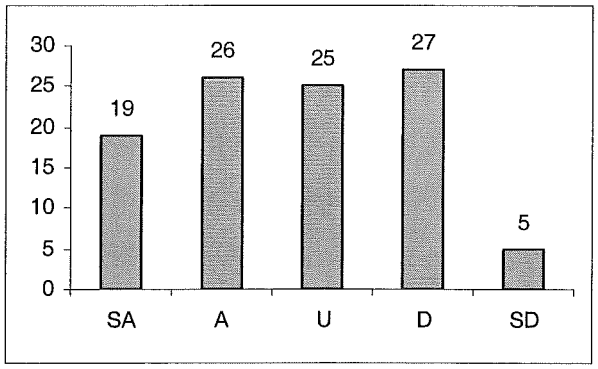
The agreement by both groups of students indicates support for the statement, although university students were less certain. Although this could indicate a supportive environment for the co-operative learning aspect of philosophy, further research will need to determine in which respect students feel that they could further improve their co-operative skills.

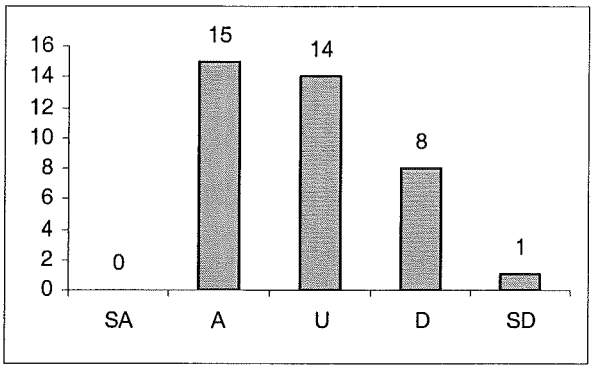




Statement 9 – "Social/emotional welfare (e.g. self-confidence and assurance) skills"

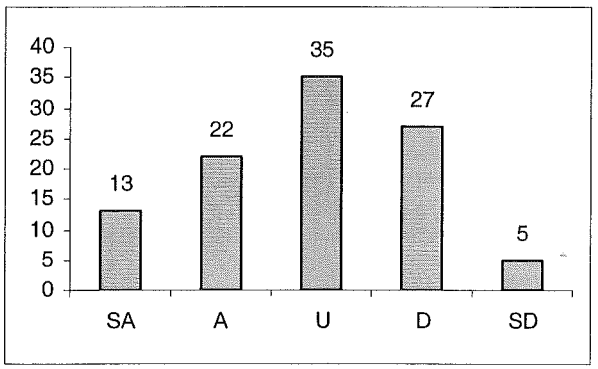
These skills relate to the intrapersonal skills that students use to manage and regulate themselves. Both groups gave mixed results, although the university students have fewer strong opinions. As thinking skills in the form of reflective skills are integral to intrapersonal skills, this result clearly shows an opportunity for philosophy to benefit a range of students.

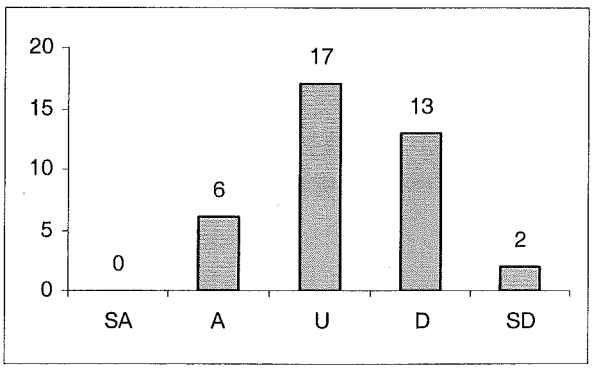




Statement 10 – "General skills that you use in every day life"

These skills relate to the transferability of skills learnt at school to beyond it, with both groups returning mixed bell-curves. This could indicate a role for philosophy, as thinking skills are applicable to a full range of experiences, or that students interpreted the unclear phrase "general skills" in different ways, providing an opportunity for further research.





Question 5

Both groups of students were asked for their reactions to the following quotation from the website of the Department of Philosophy at the University of Canterbury:

"Philosophy teaches you to think clearly and to argue well about deeply interesting questions. It is not just an academic subject, but addresses the puzzles and questions that arise in everyone's life, and in which all of us have some interest. Its aim is to enable you to think independently and critically, to discuss intelligently, and to argue cogently, and in this way to form part of an open and enlightened society"... "Philosophy is a subject that will be of absorbing interest to anyone who is fascinated by ideas, who likes to think and to explore, who is curious, and who wants to know which ideas are correct, which incorrect, and why."

The chart below compares students' responses, and representative quotes follow.

	High School students	**University students**
Positive Reaction	80 (78 %)	29 (76 %)
Mixed/Unsure	13 (13 %)	7 (18 %)
Negative Reaction	9 (9 %)	3 (8 %)

High School Students

Most (78%) gave a range of positive reactions to the quote:

"Sounds great."

"Where can I sign up?"

"It reminds me of what I enjoyed about primary school."

"It has made me think about doing some next year."

"I like to think about things and how things work so this looks to be perfect."

Some (13%) were unsure or even cynical:

"Sounds like a great subject but can it live up to the promise?"

"I think it is very persuasive, but isn't that the point?

"I might give it a go but I have some doubts its going to be anything like that."

A few (9%) reacted negatively, usually from what they felt was a practical position:

"Its all woolly. I want a job when I leave university, not a headache."

"I'm curious, but that seems way, way, way too deep for me."

University Students

Most (76 %) gave a positive reaction to the quote:

"It clarifies the term well. Prior to actually taking a paper, my idea of what philosophy entailed was somewhat misguided."

"Now that I have done some I think it's spot on."

"Sounds like what I've been doing."

"If I had to write a definition then that's what I would say."

"It makes me want to come back and do some more!"

Some (18 %) were unsure or had a mixed reaction:

"I like to think and am curious but philosophy wasn't automatically suited for me. I think it only suits people who are philosophical already."

"It was okay. Easy to start with and then got real hard."

"I still don't know what to think about it even after doing two different classes."

A few (8%) had a negative reaction:

"I just went and learnt some stuff, it wasn't that great."

"I did not like it at all. It was a difficult subject with peculiar expectations."

University students were also asked two additional questions in this section.

Question 5b

University students were asked how the quote above actually compared to how they found philosophy as a subject. Virtually all (95 %) referred to their previous answer, indicating future questionnaires should consider combining these questions. A few (5 %) did not answer the question.

Some (10 %) took the opportunity to re-emphasise their previous answers:

"Very, very accurately."

Question 5c

University students were asked whether, if their school offered philosophy, would it have affected their choice of subjects at university, and to justify their answers, as summarised on the chart below.

	University Students
Would have affected positively	29 (76 %)
Would have affected negatively	3 (8 %)
Would not have affected	6 (16 %)

Most (76 %) thought that it would have affected their choice in a positive way, primarily by either making them more informed or by changing the number of philosophy papers that they would have taken.

"I would have had a better idea of which 100 level papers I wanted to take."

"If I had known I would enjoy it so much I would have taken many more subjects!"

"I would have just known what kind of subject philosophy actually is."

A few (8%) stated that it would have affected their choice in a negative way:

"I think I would have been turned off at school because I was not ready for it then."

"I would have known not to take it at university."

Some (24 %) thought it would not have made a difference, mainly on the grounds that they would not or could have taken it anyway:

"My parents chose my subjects for me, and they only picked sciences."

"I would not have had space for it at school with all my other subjects."

"It would not have appealed to me at high school."

Question 6

Both groups of students were asked whether any other school subjects sounded like philosophy, and if so, then how similar, and if not, then it asked if they though some school subjects should be like philosophy. Many students gave several answers. The results are summarised below:

	High School students	University students
'Subjects sounding like Philosophy'		
Classical Studies	19	7
Religious Education	13	4
History	10	4
Social Studies	7	-
Science	6	-

Music	5	-
English	5	-
'Subjects to be like Philosophy"		
History	3	-
Religious Education	2	-

High School Students

Students identified seven subjects that sounded like philosophy, and this list presents how many students referred to each subject as well as some typical quotes:

19 - Classical Studies - "The bit with Socrates is all about questions."
- "Its just another useless subject that wont get you a job."

13 - Religious Education/Foundation Studies
- "It's just the same but without God."
-"All my teachers for this make me think heaps."

10 - History - "We spend a lot of time analysing evidence."
- "I want to spend all day debating history if I could!"

7 - Social Studies - "I remember we used to talk a lot about all kinds of things."
- "It sounds a bit the same but more grown up."

6 - Science - "That was when we wanted to explore the lab, and all the experiments were fascinating, but senior science isn't."

5 - Music - "It's about being creative because music is an expression of who you are, and how you look at the world."

5 - English - "We analyse poems and talk about real life intelligently."
- "It makes us think critically too."

Students also identified 2 subjects that they felt should be more like philosophy, and this list presents how many students referred to each subject as well as a typical quote:

3 History - "We never spend enough time studying each thing."

2 Religious Education
- "I think we should have more debates and disagreements."

University Students

Students identified two subjects that sounded like philosophy, and this list presents how many students referred to each subject as well as a typical quote:

7 Classical Studies – "Classics was the only one that came vaguely close."

4 Religious Studies – "We did a lot of philosophy in religious studies."

Students identified no subjects that they felt should be more like philosophy.

Many students (45%) did however say that philosophy should have been there as an option rather than other subjects.

Question 6b

University students were then asked whether they were able to take philosophy as a subject option at their school, and if so, then they were asked whether they chose to take it, and to justify their answer.

No students said they were able to take it at school.

Question 7a

Both groups of students were asked, based on their impressions thus far, whether philosophy should be an option at high schools, and then were asked to justify their answers.

The chart below compares students' responses, and representative quotes follow.

	High School students	**University students**
Yes	85 (83 %)	30 (79 %)
No	17 (17 %)	8 (21 %)

High School Students

Most (83%) answered yes, and most of them gave a reason:

"Students like to ask questions!"

"We should just have the choice if we want to do it."

"It sounds like a cool subject."

Some (17%) answered no, although few actually gave a reason:

"It does not sound like a real subject."

"It is too complex and should stay at universities."

University Students

Most (79%) answered yes, with many giving a very supportive reason:

"It has to be there! It's a great subject!"

"I bet people would enjoy school if they could take a subject like this."

"You have to let students choose what they want."

"Kids should know what they are missing!"

A few (21 %) answered no, and only a few explained why:

"It's too complex."

"Putting it in schools makes it less special. I did it this year because it was new and so if anyone can do it then there is nothing special about it."

"I don't want my kids to read what I've been reading."

Question 7b

Each group of students answered a different second question.

High school students were asked, based on their impressions so far, whether, if their school had offered philosophy, they would have been interested in taking it and to justify their answers.

University students were asked, based on their impressions so far, whether they would recommend other students to take philosophy at university, and to justify their answers.

High School Students

The chart below lists high school students' responses, and representative quotes follow.

	High School students
Yes	76 (75 %)
No	18 (18 %)

Unsure	8 (8 %)

Most (75%) answered 'yes':

"I would love to do it."

"I wish our school offered it by correspondence."

"It would be interesting to try."

"It just should already be here."

"Debating and arguing is what I like."

Some (18 %) answered 'no':

"It's just not my thing."

"I like subjects that are easy."

"I just don't get it."

A few (8 %) were unsure:

"Only if I get credits for it but if not then no."

"I need to find out more about it."

University Students

The chart below list university students' responses, and representative quotes follow.

	University students
Yes	32 (84 %)
No	6 (16 %)

Most (84%) answered 'yes', with many giving supportive reasons why:

"Everyone should think in better ways."

"It would mean more people to argue with."

"It's great when you have to think about big things."

"I would do it with them again!"

A few (16%) said 'no' and only two students gave reasons why not:

"Because it is not what it first seems."

"I am not taking it ever again."

Discussion

This exploratory research has identified several trends among both high school and university students for consideration by future research.

The distribution of the sex and ethnicity of high school students is reliant on the decile of high schools used in the research, and although it is easier to obtain a broad range of university participants, there is a need to consider the most appropriate ways to find a representative sample.

Approximately 75 % of students agreed with the controversial quotation suggesting schooling is about the repeating of taught information. Although the low level of disagreement, 8%, may have indicated that the quote encouraged cynical support, the range of similar apprehensive responses indicates that students are seriously concerned about this aspect of their schooling.

University students also compared the quote to their experiences at university, revealing a very mixed range of attitudes, with half of students partially agreeing with the quotation and approximately a quarter stating that either it was or was not similar. This diversity is attributable to the varied perceptions and experiences of university students, and indicates a deficiency that need addressing.

Students' motivations to study philosophy at university were diverse, and they were dominated by perceptions of what philosophy is like, previous experiences at school, and practical necessities associated with studying at university. Students felt few subjects were significantly similar to philosophy, although about half recognised the specialist nature of subjects at university concerning the skills that each subject teaches.

In exploring the statements about school there was a mixture of agreement and disagreement between both groups of students.

University students were less inclined to agree that;

- School was about teaching students as many things as possible
- There were meaningful class discussions; and
- School helped with everyday problems.

However, university students were more inclined to agree that:

- School only teaches students how to do well in school; and
- School should help teach students how to think

About half of the sets of graphs showed mixed results, with a lot of support for the unsure choice, ensuring that definite trend were difficult to establish. Two strong trends were that both groups of students agreed that schools should teach students how to think, and disagreed that teachers should just teach and students should just listen/learn.

In exploring the statements regarding the skills that school taught both groups of students had similar levels of agreement except that it was clear that university students were less inclined to agree that schools helped with the formation of:

- Thinking/Reasoning skills, problem solving skills
- The ability to interpret information

The trends evident in both sets of statements suggest students would support an interaction-orientated subject that taught thinking/reasoning skills and the ability to interpret information. As described in Chapter 1, philosophy would fit this criterion as either an independent subject or integrated with current subjects.

Over 75 % of students had a positive reaction to the description that the Department of Philosophy and Religious Studies at the University of Canterbury uses to describe philosophy, and although some high school students observed that the quotation may have been hyped, the broad range of university students felt it was an accurate description.

Approximately 75 % of university students also felt that if their school had offered philosophy that it would have positively affected their choices, primarily in favour of philosophy, including several students stating that it would have probably led them to take more philosophy papers.

Although high school students indicated that a broad range of subjects sounded similar to philosophy, demonstrating that qualities associated with philosophy are already in the curriculum, university students only agreed with them on religious education and classical studies, and this contrast may reflect the university students experience with philosophy. Few university students considered history to be similar to philosophy, which is an unexpected result considering that history is intended to fulfil many of the functions that Chapter 1 associates with philosophy (Ministry of Education, (1993)), with even a few high school students even stating that history needed to be more like philosophy.

When students answered whether they felt philosophy should be option at high school, 83% of high school students and 79 % of university students said 'yes'. Although a few students felt the subject was too complex or should remain at university, the majority believed that philosophy was a subject that high school students would enjoy and that they should have

the choice to study it. In addition, 75 % of high school students said they would have been interested in taking philosophy if it had been offered, and 84 % of university students recommended philosophy for other students to study.

Although there was great diversity in the answers, the overall trend through both sets of questionnaires was support for philosophy, or for something associated with philosophy such as thinking skills. As this was an exploratory study it is difficult to say these results are empirically conclusive, but it is clear that there is sufficient justification for further research to determine if an empirical study would support the results indicated above.

Limitations of the project

As this project was exploratory, several caveats need to be made.

The participants in Section A are not a fully representative sample of students in Christchurch, let alone New Zealand. The sample is biased towards females, who are over-represented in the social sciences at university, and students from higher socio-economic schools, which statistically are the origin of most university students.

The participants of Section B were homogeneous, with all participants attending university and the majority identifying as Pakeha or of European descent, which limits the ability to generalise the findings to individuals of other ethnic groups or with different educational backgrounds.

The use of a small sample ensures that it is difficult to generalise accurately from the findings, ensuring that future research is required to ratify the results.

As the research was volunteer-based, the selection of participants could have created a "volunteer error" (Sanders, 1989, p. 116), where those students who chose not to participate could have represented a significant minority or majority with alternative views.

Many of the questions in the questionnaires used subjective terms, such that students may have had different understandings of key terms. Furthermore, students had the definition of philosophy given by the questionnaire rather than by an unrelated neutral source.

It is difficult to compare school experiences in the context of assessment because the method of assessment in 2004 was the new NCEA system, while students who completed high school in 2003 generally did so under the previous system of university entrance, bursary, and scholarships.

Areas for further research

Due to the exploratory nature of the research, it is clear that there are several opportunities for future research.

As the research was only limited to students in Christchurch, further research is required to determine whether these results reflect students nationwide, and also ensure that a fully representative sample is effectively analysed. There also needs to be an effort to extend the research into low decile schools, and to under-represented groups such as Maori students.

A more detailed series of questions to analyse the assumptions used to answer the questions and longitudinal research to understand the changes in students' views will act to develop the current research.

Linking this research up with other areas of related research such as those discussed elsewhere in this thesis will broaden the relevance of the research, and will provide new areas to investigate.

67

CHAPTER 5: Introducing Philosophy in the NZ Curriculum

By exploring the issues concerning introducing philosophy, this chapter builds on the research in earlier chapters that clearly indicates three different but related possible ways to introduce philosophy:

- As a subject in its own right in the high school curriculum;
- As the epistemological foundation of social studies; and
- As an influence on all curricula due to its emphasis on thinking skills.

Through exploring sources of support and opposition, exploitable opportunities, methods of introduction, and matters requiring addressing, this chapter demonstrates that as well as there being impetus and research to justify trying to introduce philosophy, there are also clearly organised steps for advocates to take.

University Support

Support and assistance from the tertiary sector, particularly universities with their academic and research orientation, is vital for the establishment of a new subject. Recent experiences in Australia and Canada suggest that having the backing of the relevant university department, or at least some of its members, ensures that there are academics with skills and knowledge that complement those of their high school counterparts. Involvement can include helping to write curriculum documents, developing resource materials, engaging in supportive research, and being another lobby group supporting the common cause.

Alice, a teacher from a mid-decile Christchurch school, observed that many teachers she knew harboured quiet resentment about their tertiary equivalents, but felt that they are an important part of the sector:

"They (lecturers) simply can't know what teaching in today's schools is like, with NCEA taking all your free periods and students still needing you just as much. We simply do not have the time any more to do much research or write large reports. It's for things like this that we need them, just as long as they remember that whatever they think of, it is still us who has to implement it."

Although there is growing support at the University of Auckland, the reaction solicited from the philosophical community of academics thus far has apparently been minimal, with many academics in universities showing indifference or even opposition to the notion of

philosophy in schools, even if they personally supported a community of inquiry approach to teaching and learning (pers. comm., Kovach).

Common concerns included that:

- Philosophy could be used by teachers with personal agendas or 'hobby-horses'
- Philosophy could be taught by teachers with no philosophical background
- Students could be put off tertiary-level philosophy.

However, the hypothesis that the muted reaction from universities actually reflected practical concerns rather than theoretical opposition culminated in Section D of the thesis project, involving three separate semi-structured interviews with three senior lecturers at the University of Canterbury, which covered current levels of critical thinking, whether there could be a role for philosophy, and general attitudes to its introduction. They are:

- Dr. Derek Browne - Philosophy Programme Director
- Dr. Phillip Catton –History and Philosophy of Science Programme Coordinator
- Dr. Jack Copeland – Head of the School of Philosophy from April 1st 2005

There was clear agreement that critical thinking is a core necessity at all levels of education at schools and universities, to teach students to think rationally, logically, innovatively, and reasonably, and to get more value out of what they study. Browne expressed concern that there was a 'gap in schools' that critical thinking needed to fill, Copeland observed that as content is easier to teach it is easily prioritised over teaching thinking skills, while Catton felt that primary schools did a much better job of encouraging creative thinking than high schools. Catton also noted that critical thinking also often relied on the home environment, with students from educated backgrounds entering schools with higher levels of cultural capital, but that all students have the potential to benefit from philosophy. There was a shared concern over a school culture that emphasised uniformity, discipline, and standard-achieving, rather than any egalitarian ideas of education, which led to a lack of emphasis on independent thinking, and students not reaching their full potential.

The shared concern was further emphasised by observations of the students that go through university. Each lecturer emphasised that a diverse range of university students take philosophy, but whereas Browne and Catton felt that the standard had remained constant in recent decades, Copeland felt it had actually worsened. Copeland stressed that the quality of written and verbal expression had diminished in assignments and tutorials, and, as clear expression relates to clear thinking, any student lacking such clarity will have an impediment

to critical thinking, both in schools and at university. Catton emphasised that there are Bachelor of Arts graduates with few critical thinking skills, and that even many philosophy students are reluctant to engage in meaningful discussions or analysis.

All three lecturers could see no fundemental reason why philosophy could and should not be introduced both as an integrated part of the high school curriculum as well as an independent subject, although there were reservations. There was a general acceptance that philosophy could be easily adapted for high schools without compromising its nature. Browne acknowledged that philosophy can be quite abstract, requiring the planning of strategies to keep it relevant, as happens in schools in the United States, and he also noted that there could be tension with subjects such as History and Classical Studies acting in self-interest, as they already have an historical claim to teaching philosophy and critical thinking skills. Copeland and Catton both noted that philosophy would give students an opportunity to think for themselves about subjects such as aesthetics or ethics, but Catton noted concern over the 'capture and institutionalisation' that could currently happen to philosophy, making it just one more content-based subject, limiting its benefit to students. Browne referred to the risk of mismanaging the introduction of philosophy, including the introduction of a form of 'crass relativism' without any philosophical depth, but he emphasised the benefits that could nevertheless occur just by bringing some of the ideas within philosophy to students' attention.

Concerning universities, all three lecturers welcomed the notion that the introduction of philosophy in high schools would ensure that universities would have to develop the introductory courses offered, but two were cautious about exactly what help the University of Canterbury could offer to support the establishment of philosophy. All three believed that the department as a whole would support the idea of high school philosophy, and although Browne highlighted the department's ability to provide current resources, both he and Catton noted the natural resource limitations due to departmental funding and size, leading to high demands on lecturers' time. Copeland emphasised that making links to high schools should be a priority for the department, as that is where its students originate. Each believed that there would be general benefit to society, with Catton observing that New Zealand does not handle adolescents well, as seen in its high teenage pregnancy and suicide rates, or actually prepare people with the right skills to enter the workforce or the world anymore. The instability of long-term employment ensures that transferable skills are required, with particular emphasis on creative and learning skills to adapt to a new environment, which philosophy can build as part of its emphasis on thinking.

All three academics felt that there is something distinctly lacking in high school education currently, which is particularly evident in students at university as well, and that philosophy would 'fill' that gap as the curriculum currently stands. There was agreement that philosophy could and should be a stand-alone subject and/or integrated into the curriculum, and although there were some concerns, the belief that proper planning and organisation could minimise any problems outweighed them. Their unified belief is that school is becoming no place for independent thinking, and although the University of Canterbury would struggle to find resources for supporting philosophy in high schools, it is still something that needs to happen.

Copeland also noted that the Philosophy department employs someone who also acts as a liaison with high schools regarding philosophy but it is difficult to find the resources to support them properly. As the department's notice boards and website do not advertise this fact, and the STAR extension program at the University of Canterbury does not offer any philosophy courses to high school students (Liaison Office), it is clear that the department has not reached its full potential.

The above interviews support the hypothesis that the earlier reported sluggish university support only reflects practical concerns, rather than a lack of ideological support. Although these academics were in support of introducing philosophy into high schools, it is clear that a broader range of research is required to determine whether this support occurs throughout tertiary institutions in New Zealand before any broad generalisations about tertiary support are justified. Support for any proposal is nevertheless contingent on practical requirements, such as the availability of resources to support any proposition.

Religious Schools

As observed in curriculum history in New Zealand and in attempts to introduce philosophy into Ontario school, if there is a perceived threat to morality and religion then large resistance can be organised. Interviews with two education professionals from religious schools challenge the hypothesis that similar resistance still exists within New Zealand.

Kate, a history teacher from an integrated Christchurch school, has observed that there is resistance to challenging basic Christian beliefs in her school. As a practicing Christian herself, Kate feels that unchallengeable beliefs are closing down students' personal searches for their own beliefs, and that changing this mindset of many schools may be difficult:

"When students come to school with ideas about different interpretations of the Bible, or about the historical nature of religious figures or religious events like the crusades, they are looking for answers to their questions. When a school turns around and says 'don't worry about that', then it is shutting down personal explorations."

Kate also emphasised the role of Religious Education (RE) as a subject that could open students' minds or close them, and expressed great doubt that all teachers at her school shared the same 'no-boundary' approach to teaching, and believed that many had only changed their teaching as much as they had to. Although supporting the idea of philosophy as a subject, Kate believed that philosophy would be difficult to introduce in schools that had RE as a compulsory subject, as the purpose of each was to explore issues, but whereas RE did it within a Christian framework, philosophy, except strands of Christian philosophy, would remain an 'unknown' until tried.

"Philosophy would be similar to laying down a challenge to schools, particularly conventional schools, to open their curriculum up to criticism. Students have access to more information than ever before through the internet, and they need ways to be able to sort through it, which is where History comes in, but they also need ways of sorting through their ideas, but some teachers just don't like students to challenge them at all."

Chris Wyatt, the Principal of Canterbury Christian College, also has a positive attitude towards philosophy. His school also has compulsory religious education as part of its special character, starting with "Christian Studies" and culminating in "Foundation Studies" for Year 11 to 13 students, and is designed to have a philosophical base, using books like Jostein Gaarder's 'Sophie's World', to explore ideas and beliefs:

"Ideas have consequences. Whether it's the idea of gambling, a job, or money, it all comes down to ideas... the difference between a Sunday Man and a Monday Man simply comes down to world-view."

Wyatt sees the role of history as being as important as philosophy, as Foundation Studies is about studying world-views and looking at the strength of the Christian belief system, and has a high regard for the important role that schools have. By seeing schools as a place of growth where basic academic and social skills develop for adulthood, Wyatt says he

welcomes students asking questions about Christianity, as believing in God should be a conscious choice. He notes that the Education Review Office (ERO) has seen Foundation Studies in practice, and did not raise any concerns regarding it, and when introduced it was met with only a low level of challenge by parents. Wyatt encourages a similar inquisitive attitude to science, challenging ideas and testing scientific 'truths', and by doing so developing re-interpretive skills that are useful for other applications.

By having teachers being more than just 'guardians of God's truth', Wyatt hopes that students will explore deeper about what they do, and why they do it, and, by emphasising the reasoning skills students built in Foundation Studies, he hopes to prepare students for life after school. Although familiar with the P4C programme, he believes that it needs developing to suit secondary schools, particularly religious schools. Just as he strongly believes that religious schools should have religious education with a philosophical foundation to help students' intellectual and personal growth, he believes that secular schools should have philosophy, to build reasoning skills and enable students to manage life after school.

The Curriculum Stocktake Report and Curriculum Project

An essential requirement for changing the curriculum is having the opportunity to engage with policy-makers during a curriculum reform. The *Curriculum Project* is exactly that opportunity, and the process of consultation is currently underway such that philosophy advocates need to start engaging with the government to state their argument.

The *Curriculum Stocktake Report*, completed in 2002, explores a decade of developments since the release of the NZCF in 1993, exploring its implementation and giving direction to reform in the shape of the *Curriculum Project*. Widespread official consultation during 2006 on the draft curriculum statements released late in 2005 will lead to the production of a new curriculum in late 2006 (Ministry of Education, 2001 & 2004).

As the aims of the stocktake were prespecified, it is clear that the project was to generally support the current curriculum rather than have the breadth to be fully critical, such that the range of information and outcomes were to provide:

- Assurance of, and increased confidence in, the quality of the New Zealand curriculum as policy;
- A higher likelihood of effective implementation of the New Zealand Curriculum and therefore of improved outcomes for students; and
- An agreed direction and process for the ongoing development of the New Zealand Curriculum (Ministry of Education, 2001, p.1),

Nevertheless, the stocktake was required to investigate a number of wide-ranging issues and problems associated with the development of the curriculum, although it is not clear whether this was to lead to adapting the current curriculum or creating a new one, and it was to consider:

- Philosophical and epistemological issues;
- Pedagogical issues;
- A lack of objective information about the translation of the curriculum at the school and classroom levels from policy into practice and the effect on learning and achievement; and
- The need for an agreed process for ongoing maintenance, review, and renewal of the curriculum and the need to establish future direction for curriculum development (ibid. p. 2).

A development of the curriculum project was the 2004 case studies project that aimed to extend and enrich the project, with 22 schools selected to represent schools across New Zealand. A common concern about the curriculum was the trend of dividing the curriculum into modules of learning, which does not allow for the scaffolding of learning, as previously discussed under the psychology of adolescence. There was also widespread concern over the NCEA, particularly as it caused teachers to 'rethink' their approach to thinking, and adapt to the new demands of students and the Ministry of Education (McGee, et al).

One of the most relevant recommendations of the 2002 stocktake report is the alteration of the structure of the essential skills into eight groups of skills, including:

- creative and innovative thinking;
- participation and contribution in communities;
- relating to others;
- reflecting on learning;
- developing self-knowledge; and
- making meaning from information (Ministry of Education, 2002)

The New Zealand Curriculum project website had updated the 2002 report, emphasising five draft clusters of competencies (skills and attitudes):

- thinking
- relating to others

- belonging, participating, and contributing
- managing self
- making meaning from information (Ministry of Education, 2005).

Although this process can be criticised as "stage managed, exclusive, and highly prescriptive" (O'Neill, p. 43), it also provides an attractive opportunity to argue the case for philosophy. As philosophy contributes to each of these groups, in particular to the thinking cluster, which incorporates creative, innovative, and reflective skills, its relevance provides it with a prospect of having a role in the further formation of the curriculum. As philosophy focuses on teaching different types of thinking skills, this connection will need to be emphasised when explaining the contribution that philosophy can make. While arguing that philosophical ideas should be involved in supporting thinking skills at all levels of the curriculum, advocates may also have the opportunity to make a case for philosophy as an independent subject, or as the epistemological foundation for a current subject.

Student views on the curriculum add a valuable dimension to the curriculum project and to this thesis, particularly as they provide a range of opinions on teachers, the learning process, and each of the curriculum areas. The information was gathered through face-to-face consultations with over 100 intermediate and secondary students from throughout New Zealand between April and July 2004. At least one student felt that:

"The big concept of school is being taught how to learn. If teachers taught us how to learn, and reinforced these ideas throughout our school stay, it would be good. I feel most teachers are just glorified babysitters; that they're just there to fill in the one-hour slot with whatever they can think of" (Ministry of Education, 2005a).

Many students expressed frustration about the teaching of subjects at school, including the following statements about the science curriculum:

"Don't like being told what is true – we should be doing the questioning, not being supplied with the answers."

"The problem is that one set of views becomes dominant."

"I don't like the fact that there is a right answer – this is against the true nature of science" (Ministry of Education, 2005b).

The comments on the social science curriculum were quite broad in nature, and although most statement were positive, the following observations were also made:

"Can seem superficial when history/social studies is held in a way that is distanced from reality."

"I want to do more independent research."

"It's hard to provide all parts/viewpoints of an event" (Ministry of Education, 2005c).

However, students also felt that they learnt a range of skills in social science, indicating an environment conducive to the introduction of philosophy, including the following:

"To investigate";

"To justify and back up statements with evidence";

"Research skills; how to find data; make data presentations";

"Analytical skills";

"Evaluation";

"Empathy";

"Insight";

"General knowledge";

"Learning from our mistakes";

"Essay writing";

"Talking to others" (Ministry of Education, 2005c).

Practical concerns for Philosophy to overcome

Although benefit and precedent-based arguments may support introducing philosophy, there are practical issues that also need consideration, as an analysis that disregards practical considerations limits its relevance. Nine common concerns will be considered, using a brief analysis to indicate why each of them is concerning, and to present an approach to mitigate each anxiety.

The concern that there are no teachers actually trained to teach philosophy reflects the apparent paradox that any new subject faces; that is, teachers need to be trained to teach philosophy, but teachers will only be trained if there is demand for the subject, and there will only be demand for the subject if it is taught. To evade this paradox, advocates need to show that international experience has indicated that if a curriculum can be developed, teachers be found willing to teach that curriculum, and schools found that are willing to have teachers teach that curriculum. Then, if the course is successful, demand for teachers is generated, leading to the establishment of teacher training.

The concern that people with no philosophical background may teach philosophy relates to the former concern, as a curriculum is still not sufficient to guarantee the intended teaching of philosophy. Informal training to teach the thinking skills and analytical aspects of philosophy would address this concern, similar to the training sessions that teachers using P4C can attend, as P4C also acknowledges that many teachers will require training to hear the philosophical inferences within students' discussions (Lewy, p. 636). This concern also highlights the need for possible research into determining what non-curriculum subjects teacher trainees tend to study, as philosophy could be one of them.

The concern that students could be discouraged from enrolling in philosophy classes at university is typically expressed by lecturers, and stems from the apprehension that a negative first experience will stigmatise the subject. On the assumption that teachers teach philosophy as well as any other subject, advocates should take into account the notion that students could be encouraged to enrol in philosophy classes at university if they have positive first experience. Kelly, a Year 13 student in 2004 who took classics is an example of this:

"Classics was one of my 'filler' subjects because I liked 'Xena' and wanted to know more, but one of the bits I liked was when we did Socrates because it was like 'whoa' that cool to read what he said about knowing stuff. When I go to university next year I am definitely going to take philosophy."

Furthermore, the concern could be related to ensuring that enrolments do not diminish, but a counterargument can be made that students who are not inclined to enjoy a subject may actually be better off taking another one. The existence of a subject in high schools enables a 'first-taste' of philosophy for students, as it does for other subjects like physics or accounting, and students should have the chance to try it at high schools before coming to university.

The concern that teaching philosophy in schools may inhibit true philosophical inquiry is particularly valid while schools are constrained by comprehensive curriculum and assessment practices. As demonstrated in France, just because philosophy is in school does not guarantee effective teaching. As already observed, New Zealand's outcomes-based practices have been criticised for not encouraging complex knowledge or levels of critical thinking, and thus, in this system, philosophy will struggle. Teachers supporting philosophy will have to choose whether to keep pushing at the boundaries of their constraints, support the status quo, or take steps towards supporting reform that favours philosophy. As pointed out by the three university lecturers, even if the school system suppresses proper inquiry, school

students may still benefit from exposure to philosophical ideas and methodologies, particularly if they do not attend university.

The concern that students are not capable of handling philosophy at their age often originates from observations of the broad variety of maturity at school, and reflects the different level of concrete and abstract thinking, as well as raw intellectual capability. References to psychological studies are particularly relevant to address this, as there has been a lot of research into the capabilities of adolescents, although there is research to both support and oppose the notion that students would be emotionally or intellectually mature. Also of value is the argument that by introducing philosophy to students at an early age, as endorsed by P4C, they will be more capable of reasoned thought and analysis. Anecdotal evidence that students are selecting and enjoying philosophy further challenges this concern, although a response is that current high school philosophy is still not 'true' philosophy.

The concern that philosophy is a potentially subversive subject originates in suspicions such as philosophy will lead to students confronting societal assumptions, and challenging figures of authority in a negative way. This concern originates in ancient Greece, where Socrates and Plato opposed what they saw as opportunistic teaching by the Sophists, leading to young men using cleverness in their speech and arguments for bad, rather than good, ends. (Gower & Stokes, pp. 10-11) The method of addressing this is to show that the concern represents an objection to a use of philosophy, rather than philosophy itself. Philosophers must argue that the critical reasoning that leads to 'subversive' behaviour is not at fault, just as teaching chemistry is not to blame for the illegal manufacture of drugs, and probability-mathematics is not to for blame for people cheating at card games.

The concern that philosophy is an impractical subject with no 'real-world' application often reflects a misunderstanding of the definition of philosophy, such as that it is just people sitting and arguing all day with no result. Philosophy has no obvious non-academic career, or specific content, and it is understandable that a vocationally minded person might ask, "Will this get me a job?" Although some philosophers may just argue all day, it is necessary to demonstrate that philosophy has distinctly practical applications, as it focuses on building thinking skills, in the form of improving learning and problem-solving capabilities. As skills currently can be just as important as knowledge, there will be a need to argue that the skills that philosophy offers are directly applicable to a broad variety of 'real-world' requirements.

The concern that the subject itself will suffer is common to philosophers themselves, with the fear that either that philosophy can turn into a content-based subject enabling a reduction to just teaching content with limited analysis, or that superficiality may develop

leading the difficulty for students to engage with 'real' philosophy at a later stage. The primary way to address this concern is to ensure that the curriculum is designed to avoid narrowness and inflexible procedures to ensure teachers are able to explore subjects in depth.

A final concern involves the introduction of philosophy, in that it may be a rival within the curriculum, a further drain on limited resources, or be an unknown entity to parents, and, as with some of the concerns above, this one reflects anxieties that any new subject would face. The method to mitigate this concern involves a combination of information and negotiation, to find a niche within the new department, to use current resources in a new way, and to help parents appreciate the nature of philosophy. Overall, many problems can be created unnecessarily, and a capable advocate should try to determine and manage these resourcefully in a philosophical fashion to demonstrate the benefits of the subject.

Problems Philosophy could help address

Although philosophy is not a panacea for the assortment of problems in schools, it does offer another approach to meet some of the unresolved challenges that reside in the education system. As philosophy uses a different approach to its instruction, it can benefit students that schools have difficulty providing for, and presents a way to improve on the inquiry-based learning that already resides in schools.

Improving on 'problem-solving'

Although problem solving is a common enough phrase in curriculum documents, its collaborative form of inquiry-based learning can still fall into being part of traditional learning styles. Problem solving is taken further and becomes problem-based learning when placed in a philosophical context, because if just used in a traditional classroom setting, then problem solving does not encourage as much analysis as it could.

Problem solving remains a teacher-centred process when the emphasis is on finding a foreseen correct answer; that is, when students receive a problem to solve, the teacher typically has an answer in mind and the emphasis for the student remains on solving the challenge. Problem-based learning emphasises learning from the study of a problem, prioritising information analysis and creative thinking. As problem solving focuses on a solution, the discussion focuses on whether the answer is correct, whereas focusing on the problem ensures discussion based on what the student is planning, encouraging self-analysis and initiative.

The move from problem-solving to problem-based learning is based on moving the conception of learning from focusing on the ends to focusing on the means Standards-based assessment is usually very focused on the ends as something that can be measured, but in doing so there is no encouragement for a student to improve how they are learning to do things. Philosophy focuses on thinking skills, supporting the turning of a normal classroom into a 'thinking' classroom, where the teacher engages in and encourages analytical and conceptual thinking to explore ancient and modern problems without necessarily having to be looking for a solution. Any new approach to solving problems would provide students and teachers with a method to explore their assumptions and address real-world concerns.

Gifted Students

The awareness of gifted and talented student matches the growing awareness of the consequences of not attending to their needs. The P4CNZ website emphasises that gifted students respond well the challenge of engaging with ideas, and find such activities stimulating and enjoyable (P4CNZ). Over 60 years ago, Carroll, in his study of children with an IQ of 170, discussed the thinking processes that those young people used:

> Nothing to them is ever wholly white, or wholly black, wholly right or wholly wrong... The really great humanists are not found among bigots of limited intelligence but among those who have sufficient intellectual capacity to realise that all values are relative (Carroll, p. 123)

Similarly, philosophy enables students to explore ideas at their own intellectual pace, rather than that of their peers or of their chronological age. The environment that philosophy encourages can act as both an acceleration programme and an enrichment programme.

There are practitioners of philosophy who also argue that philosophy should only be available for intelligent, such as Narelle Morris, who proposed that only bright students are fully capable of appreciating and understanding philosophy, and getting full benefit from it.

Underachievers

Philosophy also offers another opportunity for students who are underachieving in the current school system. The P4CNZ website emphasises that the study of philosophy can be oral, providing an opportunity for students who have difficulties with reading and writing. Students who lack motivation due to not seeing the relevance of subjects can be interested in

the "deep" ideas explored by philosophy, while the co-operative of philosophy encourages less confident students. Skills acquired in philosophy are then transferable (P4CNZ).

Philosophy can also help with other symptoms of underachievement, by acting to improve personal judgement and adjustment abilities, helping to develop self-image, develop an understanding of motivation, and build planning skills. As philosophy emphasises dialogue, involvement in the subject will help students to become more expressive of their ideas and desires, enabling teachers to better help students who are underachieving.

Controversial Issues

Although every subject has content that is controversial, philosophy is best suited to manage controversial issues due to the critical thinking and independence of mind that it helps to foster, whether in a philosophy classroom or philosophical classroom. A classroom that is not philosophical restricts the reflective and critical processes that are integral to learning, such as a student's ability to deal with the complexity of issues within the subject, and some students may find it difficult to develop personally from the dualistic notion of knowledge that there are right and wrong answers to all questions. The main curriculum area where controversy tends to arise is in the diverse content explored in social studies, but as Shermis reflected on the ambiguity of social policy (p.94), there is still one central question:

"How can a society prepare its citizens to think critically about issues without examining conflicting viewpoints and demands, the realities of disputes and disagreement?"

Jean Rudduck explored the notion of teaching controversial issues from a British perspective, although the analysis is just as applicable for New Zealand, and she was involved in the Humanities Curriculum Project that aimed to introduce controversial subjects into the classroom, and to develop the critical thinking capability of high school students (Wellington). The work involved five premises:

- that controversial issues should be handled in the classroom with adolescents;
- that teachers should not use their authority as a platform for promoting their own views;
- that the mode of inquiry in controversial areas should have discussion rather than instruction at its core;

- that the discussion should protect divergence of view among participants and not force a consensus (unless of course group action necessitated a common perspective and plan);
- that the teacher as chairperson of the discussion should have responsibility for ensuring proper exploration of the issue, using evidence as appropriate, and for quality of understanding. (Rudduck, p.8)

Although this philosophical approach would challenge teachers who only use a teacher-orientated pedagogy, students would benefit from being introduced to moral, social, and political controversy rather than being shielded from it. By teaching students how to identify reason, test evidence, examine arguments, and appreciate different viewpoints regarding controversial aspects of their subject, they develop a deeper understanding of what they are studying. Alternatively, a teacher that only introduces controversial subjects to a class that has been socialised in a dualistic notion of knowledge without supporting it with philosophical notions is likely to face students just wanting to know the 'correct' answer, rather than being able to see the opportunity for learning.

A 'philosophy classroom', where the purpose is to directly teach philosophical skills, is a more fully developed 'philosophical classroom', where the purpose is to teach content in a philosophical manner. Such a classroom is better equipped to handle any controversy, rather than ones just associated with specific subjects, including those that may fall outside of the curriculum because it is not confined by a content-driven curriculum. By being able to adapt any subject that students bring up to teach thinking skills, a philosophy classroom is able to stay relevant to learners, which helps to maintain interest and foster motivation, while also teaching skills applicable to students' experience inside and outside of school.

Promoting Philosophy in High Schools

A preliminary step for university-based advocates, whether they then try to introduce philosophy or just tweak the status quo, is to ensure the promotion of philosophy in high schools. As well as bringing philosophy to the attention of teachers and students, and clarifying its nature to those already aware of the subject, this may help to foster improved contact between high schools and universities. Jopling discusses initiatives that have taken place at York University, Carleton University, and the University of Toronto (pp. 9-10), and a list for New Zealand universities could include:

- Designate a member of the department to act as a high school-university liaison representative, and as the departmental representative on a national association;
- Provide information about high school philosophy in undergraduate philosophy course calendars;
- Inform undergraduate philosophy classes of high school philosophy;
- Establish a library of introductory philosophy textbooks to be made available to teachers interested in philosophy;
- Organise at least a single one to two-day Departmental Open House to which local high school classes are invited;
- Encourage available faculty members to give guest lectures to local high school classes;
- Encourage graduate students to give guest lectures to local high school classes, and establish a graduate assistantship to run this as part of a teaching programme;
- Establish a database of teachers showing interest in philosophy, and keep them informed about events at each university;
- Invite high school teachers to workshops or guest lectures hosted by the department;
- Ensure schools possess brochures about philosophy at university.

Getting philosophy into the NZ curriculum

Enthusiasm is a necessary but not a sufficient condition for an efficient campaign, as an organised strategy is also essential. Good overall organisation, short-term goal-making, long-term tactical-planning, and the efficient allocation of resources will ensure a better result. Overseas experiences have indicated a range of activities that are beneficial to supporting the introduction of philosophy, to take place in a chronological order appropriate to the nature and skills of the advocates involved, and a broad variety of academics involved in reform, such as Jopling (p. 11), suggest aiming for specific goals including the following:

Information

- Identify the key ministers and policy-makers in central government;
- Identify supportive groups that share related goals to build connections with them;
- Identify unsupportive groups, and methods to effectively handle them;
- Develop a database of supporters of all types;
- Develop a database of teachers and curriculum development experts interested in teaching philosophy at a high school level;

- Develop a database of resources that local councils and organisations can provide;
- Collect appropriate resources on curriculum, teaching, textbooks, reading lists, evaluation methods, grading strategies, teaching training, and future events;
- Develop an electronic and hardcopy library of resources, such as some introductory philosophy books, supporting high school philosophy; including a simple information booklet that is appropriate to distribute to staff, schools, students, and parents; and
- Conduct local empirical research to support theoretical claims and international experiences.

Communication

- Establish a small working group to develop networks, and to liaise between high school teachers and administrators, tertiary institutions, and the ministry of education, and act as an umbrella organisation for anyone interested in high school philosophy;
- Develop new contacts to primary, secondary, and tertiary institutions to build up awareness of the campaign;
- Encourage the development of joint committees to discuss co-operation;
- Establish an online presence via a regularly updated website/weblog/bulletin board creating links to other appropriate websites and offline support groups;
- Create local and national associations for teachers interested in philosophy;
- Host workshops on teaching philosophy at meetings of other supportive disciplines;
- Host workshops on teaching philosophy, advertising them by using newsletters and other information networks already developed.

Mobilisation

- Rally the Departments of Philosophy at universities;
- Rally secondary teachers and encourage them to be active in their own schools;
- Encourage supportive students to create a philosophy club, society, or café; and
- Support or train a capable lobbyist to engage with appropriate authorities.

Activation

- Determine strengths of all individuals and groups involved to maximise effort;
- Engage the appropriate minister(s) to determine the appropriate course of action;
- Be prepared to develop a curriculum, guidelines, and support materials;
- Host conferences to support the process, to shore up any lulls in confidence; and

- Maintain momentum to avoid complacency by keeping updated and informed.

Furthermore, writers such as Fullen (1991) have examined the steps of initiating educational change in schools via analysis of "relevance, readiness, and resources" (p. 63). Although these activities may work to get philosophy into schools, the largest challenge in introducing philosophy will be ensuring that it survives. The key to this would be maintaining any contact that was fostered in setting up high school philosophy, and the initiatives to promote philosophy discussed above should be adapted to ensure that they particularly focus on philosophy classes, philosophy teachers, and philosophy students.

Teacher Activism

Attaining the support of teachers is integral in ensuring that any changes to the curriculum actually occur in classrooms. As teachers are the professionals responsible for interpreting and applying the curriculum, the support from teachers for the implementation of philosophical ideas is important. It is thus vital to recognise the autonomy for teachers to ignore or resist reforms that they do not support, or act to sustain and defend reforms that they find agreeable. However, the support of teachers is also expressible as activists, and as they make up a key part of society's intelligentsia, if advocates can get teachers' associations to at least partially support their proposal then they will have a strong lobby group to assist.

As teachers are likely to evaluate the effect of any proposed curriculum change on their classroom, writers like Fullen suggest (pp. 127-8) that advocates can encourage teachers to support their proposed change by ensuring that they address the following concerns:

- Does the change potentially address a need, and is there evidence that it works?
- Is it clear what changes to their classrooms teachers will have to make?
- How will it personally affect the time and effort that teachers already invest in teaching, and how will it affect their existing priorities?
- What long-term benefit is expected, and is the effort justified?

As the members of the PPTA suffered during the reforms of the 1990s that also removed certain ideals of a liberal arts curriculum out of schools, philosophy advocates may be able to find members particularly sympathetic to their cause. Although the role of teachers is intertwined with the nature of the curriculum, the reforms of the 1990s removed that role that they held in having direct input into changes.

The dismantling of the Department of Education was in part due to the suspicion that teachers were using the department for their own ends, and provided economic liberals the excuse to use the idea of "provider capture" to remove teachers' influence from decision-making about education and constrain their opportunism to advocate for reforms that would only benefit themselves. The reforms of the 1990s attacked the professionalism of teachers, and thus did not support the professionals who spend their careers determining what does and does not work within the classroom. The new focus ensured that curriculum development would be "top down", and for the most part exclude the direct involvement of teachers. The removal of teachers from the system removed a vault of knowledge and experience, both curriculum and activism based, and resulted in a curriculum heavily criticised by a range of teachers. Attempts to ensure that teachers are involved in curriculum development are likely to be welcomed as the PPTA tries to engage with the government over education issues.

A major campaign that the PPTA previously undertook was to liberalise the senior school curriculum, and by relying on an alliance with the Labour Party, the outcome was a liberal-progressive Curriculum Review that emphasised equity and school-based assessment (Jesson, p. 184). Philosophy advocates that are able to work with associations akin to and including the PPTA may find allies that will once again act to support a more liberal syllabus, with the potential for philosophy to be part of their new curriculum.

CONCLUSION

This thesis combines a broad range of research to explore the concept and practical aspects of introducing philosophy into the high school curriculum.

Philosophy in schools takes three different forms that involve teaching thinking skills. As a curriculum influence, philosophy aims to compensate for pedagogy that focuses on teaching content. As an epistemological foundation to social studies, philosophy aims to unify a diverse range of subject matter to provide skills applicable across the curriculum. As part of the curriculum, philosophy aims to use historical and contemporary resources to develop students' cognitive capabilities through the exploration of ideas and beliefs. There is no approach commonly agreed upon, so the question of which form is the most appropriate to use to introduce philosophy remains unresolved.

Just as the 1990s saw a radical reorientation of the curriculum towards economic goals, the introduction of philosophy could lead to another radical shift. A thinking skills gap that philosophy could fill currently exists in the high school curriculum, and although there are several concerns, there is the potential for assistance from a range of sources.

Although philosophy could act as a catalyst for change, the major challenge to overcome is to avoid assimilation. The current curriculum framework and the NCEA have an outcomes-orientated focus that is not directly compatible with philosophy because NCEA requires the division of subjects into measurable tasks, whereas philosophy consists of continuous development that is difficult to measure. The capture and institutionalisation of philosophy by high schools is a common fear and a full set of plans to introduce philosophy does not eliminate the possibility it could just become another content-driven subject.

Hagley College has nevertheless shown that an amalgam of unit standards can provide a framework for teaching philosophy, particularly discrete thinking skills, within the current NCEA system, but any suggestion that this is a congruent long-term solution is dubious.

The introduction of philosophy as a subject into the final years of schooling has occurred internationally with varying degrees of success, but its abstract nature may appeal in the longer term to only a minority of students, which would limit its possible impact. The effect that philosophy's introduction would have on universities is unclear, but as there are high school and university students currently not reaching their full potential, new approaches need to be considered.

The current drive of the curriculum has led to disagreement over the extent to which education should be vocational, preparation for further education, or a form of socialisation.

There is psychological research to substitute for a lack of philosophical research, although that research is able to be interpreted in different ways.

P4C demonstrates philosophy's success at primary school but its overall usefulness to high schools is limited. Philosophy has the potential to link coherently the seven essential learning areas together into a cohesive curriculum more like that in primary schools because its focus on building thinking skills is common to all subjects.

The level of support for philosophy in the education sector is strong but conditional. Student support derives from a desire for a greater emphasis on problem-solving skills, interpretation skills, and relevance. University lecturers are broadly supportive but hold a range of concerns about its efficacy within the current school environment.

The mixed support from teachers represents the diversity of opinion in the community. Teachers have a central role in classrooms, and getting their support is important as teachers will have to teach philosophy, and also because they make up a large lobby group. Parents remain an unexplored sector in the community, and research should include them as parents' attitudes usually affect the decisions make by students and schools, and the home environment affects the level of cultural capital that students possess upon entering school.

There are historical precedents and indications of current opportunities. The Curriculum Project provides a prospect for influencing the curriculum, and overseas experience provides models on how to promote and introduce philosophy. The skills taught by philosophy meet the desires of employers, although there is no evidence of direct support for the subject itself.

A series of affirmative reactions answer the question of whether there may be support for philosophy. Future research will need to explore the trends that have emerged by broadening the scale of research to include a full range of high school students, teachers, university students, and academics from across New Zealand to determine whether the results of this thesis reflect the general populace. Support from teachers needs consideration and research must include their views along with the rest of the sector's views. There is also a need for longitudinal studies to measure how and why students' views on philosophy changes between high school and taking philosophy at university. The relevance of the reports listed on the IAPC website needs consideration, as do methods of exploring students' perceptions of the ideas raised in this study's questionnaires. As Maori are a large minority group in New Zealand and were under-represented in the project, there needs to be a concerted effort to establish whether the views of Maori students are different to non-Maori students.

There is still a need for further research, but this thesis has shown that there is clear support for philosophy in schools and that its introduction is clearly quite possible.

REFERENCES

'Alice'. (2004) Personal Communication. November 22nd

AUT (accessed 22/1/05) *Whats New?* http://www.aut.ac.nz/faculties/business/whats_new/index.shtml

Barber, M. (1992) *The Two Cities: Medieval Europe, 1050-1320.* London: Routledge

Baron, J. B. & Sternberg, R.J., (eds.) (1986) *Teaching Thinking Skills: Theory and Practice* New York: W. H. Freeman

Barr, H., Graham, J., Hunter, P., Keown, P, and McGee, J., (1997) *A Position Paper: Social Studies in the New Zealand Curriculum.* Hamilton: University of Waikato

Battistoni, R. M. (1985) *Public schooling and the education of democratic citizens.* Jackson: University Press of Mississippi

Beck, F. A. G., (1964) *Greek Education 450-350 B.C.* London: Methuen & Co Ltd

Beeby, C. E., (1992) *The Biography of an Idea, Beeby on Education* Wellington: New Zealand Council for Educational Research

Bentley, T. (1998) *Learning Beyond the Classroom: Education for a changing world.* London: Routledge

Black, R. (2001) *Humanism and Education in Medieval and Renaissance Italy* Cambridge: Cambridge University Press

Bloom, B. S., et al (1956) *Taxonomy of educational objectives: the classification of educational goals.* New York: Longmans

Bolton, G. (1996) *The Oxford History of Australia.* Oxford: Oxford University Press

Bontempo, C. J., & Odell, S. J. (eds.) (1975). *The Owl of Minerva: Philosophers on Philosophy*. New York: McGraw-Hill

Bothwell, R. & Drummond, I. & English, J., (1989) *Canada since 1945: Power, Politics, and Provincialism*. Toronto: University of Toronto Press

Boyd, W. & King, E. J., (1972) *The History of Western Education*. London: Adam and Charles Black

Bransford, J.D., Brown, A. L., & Cocking, R. R. (Eds.) (1999) *How People Learn: Brain, Mind, Experience, and School*. Washington, D.C.: National Academy Press

Brenifier, Oscar. (2004) Personal Communication. December 1st

Brown, T. and Ball, S., (1992) *A Report on the VCE Verification Process,* Melbourne: Victoria Board of Studies

Buchler, J. (1954) Reconstruction in the Liberal Arts. In *A History of Columbia College on Morningside Heights,* Miner (ed.) New York: Columbia University Press.

Buchler, J. (1951) *Toward a General Theory of Human Judgement*, New York: Columbia University Press

Buranda State School (accessed 6/1/2005) *Philosophy* http://www.burandass.qld.edu.au/philpage1.htm

Cam, P. (1995) *Thinking Together: Philosophical Inquiry for the classroom*. Sydney: Hale and Iremonger

Cambridge Encyclopaedia, the, (1997) Cambridge: Cambridge University Press

Canguilhem, G. (ed.) (1953) *The Teaching of Philosophy: An International Enquiry of UNESCO*. Paris: UNESCO

Carroll, H. A., (1940). *Genius in the making.* New York: McGraw-Hill

Cebas, E & Moriyón, F. G. (Accessed 5/1/05) *Research on Philosophy for Children.* http://cehs.montclair.edu/academic/iapc/research.shtml

Chance, P. (1986) *Thinking in the Classroom: A Survey of Programs* Columbia University: Teachers College Press

Chipman, S. F., Segal, J.W. & Glaser, R. (eds) (1985) *Thinking and Learning Skills Vol 1: Relating instruction to Research, Vol 2: Research and Open Questions.* New Jersey: Lawrence Erlbaum Associates

Coddington, D. (2004) Personal Communication. July 26th

Cohen, D. (1991) Australia. In Lewy, A. (ed.) *The International Encyclopaedia of Curriculum.* Oxford: Pergamon Press

Collins concise dictionary (2001) London: Collins

Collins, C. (1992) Upper secondary education in Australia: Differing responses to a common challenge, in *Journal of Curriculum Studies* 24, 3, pp. 247-60

Cook, S.F. (2003) *The Integration of philosophy for children in the teaching and learning curriculum of a New Zealand primary classroom.* Unpublished Master of Arts thesis: University of Waikato.

Corbett, A. (1996) Secular, free and compulsory: Republican values in French education. In Corbett, A., and Moon, B. (eds.) *Education in France: Continuity and Change in the Mitterrand years, 1981-1995.* London: Routledge

Costa, A. L. (1985) *Developing Minds: A Resource Book for Teaching Thinking*, Virginia: Association for Supervision and Curriculum Development

Cozens, M. (2004) Personal Communication.

Dakin, J. C. (1973) *Education in New Zealand.* Auckland: Fullerton

De Haan, C., MacColl, S. & McCutcheon, L. (1995) *Philosophy with Kids,* Melbourne: Longman

Department of Education (1944) *The Post-primary School Curriculum: Report of the Committee Appointed by the Minister of Education in November, 1942* (The Thomas Report). Wellington: Government Printer

Department of Education (1987) *Report of the Committee to Review the Curriculum for Schools.* Wellington: Government Printer

Department of Education (1988) *Tomorrow's Schools: The Reform of Educational Administration in New Zealand.* Wellington: Government Printer

Dewey, J. (1902) *The child and the curriculum* Chicago: University of Chicago Press

Dewey, J. (1938) *Experience and Education* New York: Collier

Donald, J. G. (2002) *Learning to Think, Disciplinary Perspectives,* San Francisco: Jossey-Bass

Drummond, W. & Bowler, J. (eds.) (2000) *New Zealand adolescents: Transition issues* Palmerston North: Nagare Press

Drummond, W. & Bowler, J. (eds.) (2002) *New Zealand adolescent: Diversity of experience* Palmerston North: Nagare Press

Drummond, W. & Bowler, J. (eds.) (2003) *Pathways and pitfall: the road to adulthood* Palmerston North: Nagare Press

Dubet, F., and Cousin, O., and Guillemet, J. P. (1996) A sociology of the *lycée* student. In

Corbett, A., and Moon, B. (eds.) *Education in France: Continuity and Change in the Mitterrand years, 1981-1995*. London: Routledge

Duobliené, L. (accessed 10/1/05) *Philosophy Teaching in Secondary Schools in Lithuania*, http://www.leidykla.vu.lt/inetleid/acta_pae/7/str13.html

Eccles, J.S., & Midgley, C. (1989) Stage/environment fit: Developmentally classrooms for early adolescents. In R. Ames & C. Ames (Eds.), *Research on motivation in education* (Vol. 3, pp. 139-181). New York: Academic Press

Education Forum (1995). *Social Studies in the New Zealand Curriculum: A Submission on the Draft*. Wellington: Education Forum

Education Forum (1996). *Social Studies in the New Zealand Curriculum: A Submission on the Revised Draft*. Wellington: Education Forum

Education Gazette (accessed 22/2/2005) *Philosophy for Children Workshop/Conference 2001* http://www.edgazette.govt.nz/notices/show_notices.cgi?id=600361

Eggleston, B. (accessed 18/2/2005) (2003) *A Look at Philosophy for Children:* MIT Seminar 3. http://academic.evergreen.edu/e/eggbri21/paper3.htm

Ennis, R. H., (1962) *A Concept of Critical Thinking* Harvard Educational Review Vol. 32, No. 1, pp. 83-111, quoted in J.E. McPeck (1981) *Critical Thinking and Education* Oxford: Martin Robertson

Erikson, E. (1963) *Childhood and Society* (2nd ed.) New York: Norton

Flinders University (accessed 2/2/2005) *Philosophy Staff* http://ehlt.flinders.edu.au/philosophy/staff/lynda_burns.php

Freud, S., Three contributions to the theory of sex. In A. A. Brill (ed.) *The basic writings of Sigmund Freud*. New York: Random House

Fisher, R. (1990) *Teaching Children to Think.* Oxford: Basil Blackwell

Freire, P. (1972) *Pedagogy of the Oppressed,* Harmondsworth: Penguin.

Freire, P. (1995) *Pedagogy of Hope. Reliving Pedagogy of the Oppressed*, New York: Continuum

Freire, P. & Faundez, A. (1989) *Learning to Question: A pedagogy of Liberation*, New York: Continuum

Fullen, M. G. (1991) *The New Meaning of Educational Change*, Second Edition. New York: Teachers College Press.

Gaarder, J. (1994) *Sophie's World: A Novel about the History of Philosophy.* New York: Farrar, Straus and Giroux

Girle, R. (accessed 1/2/05) *PHIL 105 Improves LSAT scoring* http://www.arts.auckland.ac.nz/phi/index.cfm?fuseaction=news#max

Gower, B.S. (1992) Introduction. In B. S. Gower, & M. C. Stokes, (eds.) *Socratic Question, The Philosophy of Socrates and its significance.* London: Routledge

Hall, G. S. (1905) *Adolescence* (2 volumes), New York: Appleton

Halls, W. D. (1976) *Education, Culture, and Politics in Modern France.* Oxford: Pergamon Press

Hamlyn, D. W., (1992) *Being a philosopher.* London: Routledge

Hawkins, J. M., (1991) *The Oxford Encyclopaedic English dictionary.* Oxford: Oxford University Press

Henderson, P. (2002) *Kids Adrift: Values confusion in New Zealand Schools.* Auckland: Maxim Institute

Hirshberg, M. S., (1998) Apolitical patriotism and citizenship education: The case of New Zealand. In O. Ichilov (ed.) *Citizenship and Citizenship Education in a Changing World.* London: The Woburn Press

Hollister, C.W. (1998) *Medieval Europe.* 8th Edition. Boston, Mass.: McGraw-Hill

Horne, D. (2001) *Looking for Leadership: Australia in the Howard Years.* Ringwood, Victoria: Viking

Hyde, D. (2004) Personal Correspondence. December 8th

IAPC (accessed 5/1/05) *What is 'Philosophy for Children'?* New Jersey: Montclair State University. http://cehs.montclair.edu/academic/iapc/whatis.shtml

ICPIC (accessed 22/2/05) *What is Philosophy with Children* http://www.simnet.is/heimspekiskolinn/p4c.html

Irwin, M. (2004) Cited in Lee, G., Hill, D. & Lee, H., (2004) The New Zealand National Curriculum Framework: Something Old, Something New, Something Borrowed, Something 'Blue'. In O'Neill, O., Clark, J. & Openshaw, R., (eds.) *Reshaping Culture, Knowledge, and Learning: Policy and Content in the New Zealand Curriculum Framework.* Palmerston North: Dunmore Press

Jackson, A. W., & Davis, G.A. (2000) *Turning Points 2000: Educating adolescents in the 21st century.* New York: Teachers College Press

Jespersen, P. (Accessed 22/2/2005) (1993) Problems with Philosophy for Children. In *Analytic Teaching:* November 1993. http://home12.inet.tele.dk/fil/phil4child.htm

Jesson, J. (1996) The PPTA Confronts the State: From Militant Professionals to Bargaining Agent. In S. Robertson & H. Smaller, *Teacher Activism in the 1990s.* Toronto: James Lorimer & Company Ltd., Publishers.

Jopling, D.A. (Accessed 22/2/2005) (2001) The Coolest Subject on the Planet: How Philosophy Made its Way in Ontario's High Schools. In *Analytic Teaching* - April 2001, Vol. 21, No. 2. http://www.viterbo.edu/campnews/camppub/analytic/index.htm

Jopling, David. (2004) Personal Communication. December 1st

'Kate'. (2004) Personal Communication. August 26th

'Kelly'. (2004) Personal Communication. July 30th

Kovach, V. (2004) Personal Corresponndance. November 14th

Lai, C and Pacillo, M. (2003) *IAPC Annual Report: Academic Year 2004-2004.* IAPC

Learner, R. (ed.) *Philosophy: Study Design.* Carlton: Board of Studies

Learning and Teaching Support Network (Accessed 10/11/04) http://www.prs-ltsn.leeds.ac.uk/organisations/unesco/

Lee, G. (1992) Origins of the Common Core Curriculum. In G, McCulloch (Ed.) *The School Curriculum in New Zealand History: Theory, Policy and Practice.* Palmerston North: Dunmore Press

Lee, G., Hill, D. & Lee, H., (2004) The New Zealand National Curriculum Framework: Something Old, Something New, Something Borrowed, Something 'Blue'. In O'Neill, O., Clark, J. & Openshaw, R., (eds.) *Reshaping Culture, Knowledge, and Learning: Policy and Content in the New Zealand Curriculum Framework.* Palmerston North: Dunmore Press

Lerner, R. M., & Steinberg, L. (2004) *Handbook of Adolescent Psychology* New Jersey: John Wiley & Sons

Lewy, A. (ed.) (1991) *The International Encyclopaedia of Curriculum.* Oxford: Pergamon Press

Liaison Office (accessed 28/2/2005) *Extension programmes for secondary school students: STAR at UC.* http://www.canterbury.ac.nz/liaison/extension_programmes.shtml

'Liam' (2004) Personal Communication. September 4th

Lipman, M. (1974) *Harry Stottlemeier's Discovery,* Upper Montclair, N.J: IAPC

Lipman, M. (1976) *Lisa*, Upper Montclair, N.J: IAPC

Lipman, M. (1978) *Suki*, Upper Montclair, N.J: IAPC

Lipman, M. (1980) *Mark*, Upper Montclair, N.J: IAPC

Lipman, M. (1981) *Pixie*, Upper Montclair, N.J: IAPC.

Lipman, M. (1984) *Kio and Gus*, Upper Montclair, N.J: IAPC

Lipman. M. (1985) "Thinking Skills Fostered by Philosophy for Children" in Chipman, S.F., Segal, J. W., & Glaser, R. (eds.) Hillsdale, New Jersey: Lawrence Erlbaum Ass 83-108

Lipman, M. (1988) *Philosophy Goes to School*, Philadelphia: Temple University Press

Lipman, M. (1990) *Elfie*, Upper Montclair, N.J: IAPC

Lipman, M. (1997) *Natasha: Vygotskian Dialogues.* Teachers College Press, Columbia University, New York

Lipman, M. (2003) *Thinking in Education,* 2nd Ed., Cambridge: Cambridge University Press

Lipman, M., & Sharp, A. M. (eds.) (1978) *Growing up with Philosophy,* Philadelphia: Temple University Press

Lipman, M. & Sharp, A. M. (1979) *Philosophical Inquiry. Instructional Manual to Accompany Harry Stottlemeier's Discovery*, (2nd ed.), Upper Montclair, N.J.: IAPC

Lipman, M. & Sharp, A. M. (1980) *Writing, How and Why. Instructional Manual to Accompany Suki,* Upper Montclair, N.J.: IAPC

Lipman, M. & Sharp, A. M. (1980a) *Social Inquiry. Instructional Manual to Accompany Mark,* Upper Montclair, N.J.: IAPC

Lipman, M. & Sharp, A.M. (1981) *Looking at Meaning. Instructional Manual Accompany Pixie,* Upper Montclair, N.J.: IAPC

Lipman, M. & Sharp A. M., (1983) *Ethical Inquiry Instructional Manual to Accompany Lisa,* Upper Montclair, N.J.: IAPC

Lipman, M. & Sharp, A.M. (1984) *Wondering at the World: Instructional Manual to Accompany Kio and Gus,* Upper Montclair, N.J.:IAPC

Lipman, M., Sharp, A.M., & Oscanyan, F. S. (1980) *Philosophy in the Classroom.* Philadelphia: Temple University Press

Macintyre, S., (1999) *A concise history of Australia,* Cambridge: Cambridge University Press

Malmhester, B., (Accessed 1/7/05) *Swedish Project* http://hem.passagen.se/bmr/Barnfilosofi/English/6years.html

Marchant, G. (1991) *Canada.* Hong Kong: The Guidebook Company Ltd

Marginson, S. (1997) *Education Australia: Government, Economy and Citizen Since 1960,* Cambridge: Cambridge University Press

'Maria' (2004) Personal Communication, October 13th

Marra, Jenny (2003) Thinking skills project raises children's IQ by 6.5 points. In *2003 Press Release - Primary School Research, Scotland.* http://sapere.net/main_file.php/108/143/

Matthews, G. (1984) *Dialogues with children.* Cambridge: Harvard University Press

Matthews, G. (1980) *Philosophy and the young child.* Cambridge: Harvard University Press

Mayer, L. C., (1989) *Redefining Comparative Politics.* Newbury Park: Sage Publications

McGee, C. (1992) The Social Studies Subjects Survey. In R. Openshaw (ed.) *New Zealand Social Studies: Past, Present, and Future.*

McLaren, I. A. (1978) Education. In I. Wards (Ed.) *Thirteen Facets: Essays to celebrate the Silver Jubilee of Queen Elizabeth the Second 1952-1977.* Wellington: Government Printer

Mead, G. H.; Strauss, A (ed.) (1964) *On social psychology: selected papers.* Chicago: University of Chicago Press

Mead, G. H.; & Miller, D. L. (ed.) (1982) *The individual and the social self: unpublished work of George Herbert Mead,* Chicago: University of Chicago Press

Merriam-Webster, Inc. (1983). *Webster's ninth new collegiate dictionary.* Springfield: Merriam-Webster

Ministry of Education (1991) *The National Curriculum of New Zealand: A discussion Document.* Wellington: Learning Media

Ministry of Education (1993) *The New Zealand Curriculum Framework.* Wellington: Learning Media

Ministry of Education (accessed 4/1/2005) (2001) *What is the Curriculum Stocktake Project?* http://www.tki.org.nz/r/stocktake/to_date/what_e.php

Ministry of Education (accessed 4/1/2005) (2002) *Curriculum Stocktake Report to the Minister of Education, September 2002.* http://www.minedu.govt.nz/index.cfm?layout=document&documentid=7823&indexid=1004&indexparentid=1072&goto=00#TopOfPage

Ministry of Education (accessed 4/1/2005) (2003) *About the Project* http://www.tki.org.nz/r/nzcurriculum/about_e.php

Ministry of Education (accessed 1/2/2005) (2004) *What's happening* http://www.tki.org.nz/r/nzcurriculum/whats_happening_e.php

Ministry of Education (accessed 22/2/2005) (2005a) *Teachers* http://www.tki.org.nz/r/nzcurriculum/studviews/teachers_e.php

Ministry of Education (accessed 22/2/2005) (2005b) *The essential learning areas: science* http://www.tki.org.nz/r/nzcurriculum/studviews/science_e.php

Ministry of Education (accessed 22/2/2005) (2005c) *Essential learning areas: social science* http://www.tki.org.nz/r/nzcurriculum/studviews/social_e.php

Moon, B. (2002) Understanding the context of curriculum. In B. Moon, A. Mayes & S. Hutchinson, (eds.) *Teaching, Learning, and the Curriculum in Secondary Schools*, London: The Open University

Morris, N. (2004) Personal Correspondence. December 11th

Mundy, G. (2004) Personal Communication. December 1st

Myer, M., (2004) Letter to parents, *http://www.svh.richland2.org/~mmyer/Letter%20to%20Parents.htm*

Naji, S. (accessed 5/1/2005) *Interview with Matthew Lipman.* http://www.buf.no/les/artikler/index.php?page=sn-lip

'Nathan' (2004) Personal Communication, August 28th

Nauert, C. G. Jr. (1995) *Humanism and the Culture of Renaissance Europe*. Cambridge: Cambridge University Press.

New Zealand Treasury (1987) *Government Management* (Vol. 2) Wellington

Nickerson, R. S, Perkins, D. N., & Smith, E. E. (1986) *Teaching Thinking* New Jersey: Erlbaum

Nisbet, J. & Shucksmith, J. (1984) *The Seventh Sense: Reflections on learning to learn.* Edinburgh: Scottish Council for Research in Education.

Nurmi, J. (2004). Socialisation and Self-Development: Channelling, Selection, Adjustment, and Reflection. In Lerner, R. M., & Steinberg, L. (2004) *Handbook of Adolescent Psychology* New Jersey: John Wiley & Sons

NZQA, (accessed 20/2/2005) (2004) *About Framework*, NZQA http://www.nzqa.org.nz/framework/about.html

OECD (1995) *Secondary Education in France: A Decade of Change.* France: OECD

OECD, (1996) *Reviews of National Policies for Education: France.* France: OECD

Ogilvy, B. (2004) Personal Communication. July 30th.

O'Neill, A.-M., (2004) Mapping the Field: An introduction to Curriculum Politics in Aotearoa/New Zealand. In A.-M. O'Neill, J. Clark & R. Openshaw (eds) *Reshaping Culture, Knowledge and Learning.* Palmerston North: Dunmore Press

Ontario Ministry of Education (accesses 22/2/2005) *Quick Facts: Ontario Schools, 1998-1999.* http://www.edu.gov.on.ca/eng/general/elemsec/quickfacts/1998-99/index.html

Openshaw, R. (2004) Able to Take Their Part? Social Studies and the Curriculum Framework. In O'Neill, A.-M., Clark, J. & Openshaw, R., (eds.) *Reshaping Culture, Knowledge, and Learning: Policy and Contend in the New Zealand Curriculum Framework.* Palmerston North: Dunmore Press

Openshaw, R, and Archer, E, (1992) The Battle for Social Studies in the New Zealand Secondary School 1942-1964, In R. Openshaw (Ed.) *New Zealand Social Studies. Past, Present, and Future.* Palmerston North: Dunmore Press

P4CNZ, *Philosophy for Children: New Zealand* http://www.p4c.org.nz/

Philosopher.org *http://www.philosopher.org/p4c.html*

Piaget, J. (1977). *The development of thought: Equilibration of cognitive structures,* Oxford: Blackwell

Piaget, J. (1973). *To understand is to invent: the future of education.* New York: Grossman

Piaget, J.; & Bringuier, J. C., (1980) *Conversations with Jean Piaget,* Chicago: University of Chicago Press

Popper, K. P., (1975). How I see philosophy. In Bontempo, C. J., & Odell, S. J. (eds.) *The Owl of Minerva: Philosophers on Philosophy.* New York: McGraw-Hill.

Potter, D. (2004) Latin today. In *Classical Studies Newsletter, Summer 2004 - Volume XI.* http://www.umich.edu/~classics/news/newsletter/summer2004newsletter.pdf

Print, M., Kennedy., & Hughes, J. (1999) Reconstructing civic education and citizenship in Australia. In J. Torney-Purta, J. Schwille & J.-A. Amadeo (eds), *Civic Education across countries: Twenty four Case Studies from the IEA Civic Education Project* (pp. 37-59). Amsterdam: IEA

Queensland State Authority (1998) *Logic Senior Syllabus.* Brisbane: Queensland Board of Senior Secondary School Studies

Queensland State Authority (2004) *Philosophy and Reason Senior Syllabus.* Brisbane: Queensland Board of Senior Secondary School Studies

Rangi Ruru Girls' School (accessed 10/11/04) *Curriculum.* http://www.rangiruru.school.nz/curriculum.shtml

Rangi Ruru Girls' School (2005) Personal Communication, February 8th

Raths, L. E., Wasserman, S., Jonas, A. & Rothstein, A. (1986) *Teaching for Thinking* Columbia University: Teachers College Press

Rice, F. P, & Dolgin, K. G., (2005) *The adolescent: development, relationships, and culture.* Boston: Allyn & Bacon

Rudduck, J., (1986) A strategy for handling controversy in the secondary school, in J. J Wellington (ed.) *Controversial Issues in the Curriculum.* Oxford: Basil Blackwell

Ruggiero, V. R. (1988) *Teaching Thinking Across the Curriculum* New York: Harper & Row

Ryle, G.; Kolenda, K. (ed.) (1979) *On thinking.* Oxford: Blackwell

Ryle, G.; Meyer, R. (ed.) (1993) *Aspects of mind.* Oxford: Blackwell

Sanders, C. (1989) *Grief: The Mourning After.* New York: John Wiley & Sons

Saunders, J. L., (1992) *Skills for living: the forgotten curriculum: a needs assessment of personal development and personal skills for adolescents.* Massey University

Sayers, D. L. (1948) *The Lost Tools of Learning* London: Methuen & Co. Ltd.

Seddon, T., (1993) *Context and Beyond: Reframing the Theory and Practice of Education.* London: The Falmer Press

Senior Secondary Assessment Board of South Australia (2002) *Philosophy, Curriculum Statements 2004*. Wayville: Senior Secondary Assessment Board of South Australia

Shermis, S. (1992) Social Studies as Curriculum History. In R. Openshaw (Ed.) *New Zealand Social Studies: Past, Present, and Future*

Siegel, H (1988) *Educating Reason: Rationality, Critical Thinking, and Education.* New York: Routledge

Smeyers, P. & Marshall, J. D. (1995) *Philosophy and education : accepting Wittgenstein's challenge*. Boston: Kluwer Academic Publishers

Snook, I., (2005) *NCEA deeply flawed*, The Christchurch Press, 22 February, p. A9

Spurdle, F. G. (1946) *New Zealand community: an integration of geography, history, civics, and elementary economics.* Christchurch: Whitcombe & Tombs

Statistics New Zealand (accessed 18/2/2005) *Participation in education and training* http://www.stats.govt.nz/analytical-reports/human-capital-statistics/part-4-participation-in-education-and-training.htm

Steiner-Khamsi, G., Torney-Purta, J., & Schwille, J., (2002) *New paradigms and recurring paradoxes in education for citizenship: an international comparison.* Amsterdam: JAI

Stewart, R. A. C., (ed.) *Adolescence in New Zealand: a book of readings* (2 vols.) Auckland: Heinemann Educational Books

'Tasha' (2004) Personal Communication. September 4th

Taskforce to Review Educational Administration (1988) *Administering for Excellence: Effective Administration in Education* (The Picot Report) Wellington: Government Printer

Turney, C. (Ed.) *Pioneers of Australian Education* Sydney: Sydney University Press

Unlimited Paenga Tawhiti School (2004) Personal Correspondence, August 19th

Victorian Curriculum and Assessment Authority (accessed 2/1/2005) http://www.vcaa.vic.edu.au/vce/index.html

Victoria University Career Development and Employment office (2002) *Employment Skills Survey.* Wellington: University of Victoria

Vinacke, W. E. (1974) *The Psychology of Thinking*. Buffalo: McGraw-Hill

Vine, D. (2004) Personal Communication, 6 December.

Vygotsky, L. S.; Veer, R. V. D. & Valsiner, J., (eds.) (1994) *The Vygotsky reader.* Oxford: Blackwell

Vygotsky, L. S.; Rieber, R. W. & Carton, A. S., (eds.) (1999) *The collected works of L. S. Vygotsky*. New York: Plenum Press

Warnock, M., (1992) *The Uses of Philosophy*. Oxford: Blackwell

Web WordNet 2.0 (Accessed 15/1/05) *Overview for "philosophy".* http://www.cogsci.princeton.edu/cgi-bin/webwn?stage=1&word=philosophy

Weiner, B, M & Graham, S., (1985) An attributional approach to emotional development. In *Emotions, cognitions, and behaviour*, C.E. Izard, J. Kagen & R. Zajonc (Eds.) Cambridge: Cambridge University Press

Welch, A. R., (1996) *Australian Education: Reform or Crisis*. St. Leonards: Allen & Unwin

Wellington, J. J. (ed.) (1996) *Controversial Issues in the Curriculum.* Oxford: Basil Blackwell

Whitehead, D. (2004) *Top tools for teaching thinking.* Auckland: Pearson Longman

Wittgenstein, L.; Kenny, A. J. P. (ed.) (1994) *The Wittgenstein reader* Oxford: Blackwell

Wittgenstein, L.; Klagge, J. C. & Nordmann, A., (eds.) (1993) *Philosophical occasions: 1912-1951,* Indianapolis: Hacket Pub. Co

Wyatt, C. (2004) Personal Communication. 27 August

Michael Couch
363 Greers Road
Christchurch 8005

Date/ Month /Year

The Principal
...
...
...

SUBJECT: Seeking permission to conduct questionnaires

Dear Sir/Madam,

I am writing to you as a postgraduate student from the University of Canterbury who is seeking permission to come to your school to elicit the contribution of some of your year 13 students as part of a Master of Arts thesis project.

The aim of this part of the project is to determine attitudes and opinions of a range of Christchurch secondary school students about the possibility of "Philosophy" being offered as a curriculum subject option in schools, particularly at the senior level.

Your students' involvement in this project will involve completing an anonymous questionnaire, with the right to withdraw from the project at any time. My involvement would be to visit your school to advertise, explain, distribute and collect the questionnaires.

This project is part of a M.A. thesis, under the supervision of Dr David Small who is contactable by phone (364-2268), or by email (david.small@canterbury.ac.nz). He will be pleased to discuss any concerns that you may have about this project. This project is currently under the review of the University of Canterbury Human Ethics Committee.

I also welcome any questions that you may have about this project, particularly if you seek any further clarification or explanation while considering whether to grant permission.

Regards,

Michael Couch

Email: mpc41@student.canterbury.ac.nz
Home Phone: (03) 3526112 Cell-phone: 027 4244950

University of Canterbury

Department of Education

INFORMATION SHEET FOR STUDENTS

You are invited to participate as a subject in the research project "Philosophy in NZ schools?"

The aim of this part of the project is to determine attitudes and opinions of students about the possibility of "philosophy" being offered as a curriculum subject option in schools.

Your involvement in this project will involve completing an anonymous questionnaire in your own time, and you will have the right to withdraw from the project at any time, including the withdrawal of any information provided.

In exchange for your participation, you may choose to enter into a lottery with two draws, each for a $50 voucher. Selections shall be final, prizewinners shall be notified by phone and/or email and no correspondence shall be entered into.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: the identity of participants will not be made public without their consent. To ensure anonymity and confidentiality any personal data will be kept separate from the questionnaire, and all information will be secured in a locked filing cabinet that is accessible only to the researcher.

You may withdraw your participation, including withdrawal of any information you have provided, until your questionnaire has been processed and added to the others collected. Because it is anonymous, it cannot be retrieved after that.

The project is being carried out as part of a M.A. thesis by Michael Couch, under the supervision of Dr David Small who can be contacted by phone (364-2268), or by email (david.small@canterbury.ac.nz). He will be pleased to discuss any concerns that you may have about this project.

The project has been reviewed and approved by the University of Canterbury Human Ethics Committee.

By completing this questionnaire it will be understood that you have consented to participate in the project, and that you consent to publication of the results of the project with the understanding that anonymity will be preserved.

Researcher
Name: Michael Couch
Contact: 3526112 or 027 4244950
Email: mpc41@student.canterbury.ac.nz
Date:

This sheet is for you to detach and keep

QUESTIONNAIRE

Philosophy in New Zealand Schools?

Please read the following note before completing the questionnaire.

NOTE: You are invited to participate as a subject in the research project "philosophy in New Zealand schools?" by completing the following questionnaire.

The aim of this part of the project is to determine attitudes and opinions of students about the possibility of "philosophy" being offered as a curriculum subject option in schools, and thus gauge the level of support and opposition from the student section of the education sector.

In exchange for your participation, you may choose to enter into a lottery with two draws, each for a $50 voucher. Selections shall be final, all prizewinners shall be notified by phone and/or email and no correspondence shall be entered into.

The project is being carried out as part of a M.A. thesis by Michael Couch, under the supervision of Dr David Small who can be contacted by phone (364-2268), or by email (david.small@canterbury.ac.nz). He will be pleased to discuss any concerns that you may have about this project.

The questionnaire is anonymous, and you will not be identified as a participant without your consent.

You will be asked overleaf for a contact number/email address so that you can be contacted if you win a prize in the lottery. This contact sheet will be separated from the questionnaire to ensure anonymity.

You may withdraw your participation, including withdrawal of any information you have provided, until your questionnaire has been processed and added to the others collected. Because it is anonymous, it cannot be retrieved after that.

By completing the questionnaire it will be understood that you have consented to participate in the project, and that you consent to publication of the results of the project with the understanding that anonymity will be preserved.

As a note, here are 2 definitions of "philosophy."

- The process of systematically reflecting on the world around one in an attempt to build a coherent set of beliefs and values with which to guide one's actions
  (http://www.mhhe.com/socscience/education/et/student/olc/chap03keyterms.mhtml)

- The use of reason and argument in seeking truth and knowledge of reality, especially of the causes and nature of things and of the principles governing existence, the material universe, perception of physical phenomena, and human behaviour
  (Concise Oxford Dictionary)

Contact Details Form

In exchange for your participation, you may choose to enter into a lottery with two draws, each for a $50 voucher.

Please tick the appropriate circle below:

O YES, I do want to be entered into the lottery

O NO, I do not want to be entered into the lottery

If you selected YES, then please fill in the following details so that you are contactable if you are a prize-winner. If you selected NO, please leave this section blank.

Name: .....

Phone: .....

Email: .....

NOTE: This form will be separated from the questionnaire to ensure anonymity. Selections shall be final, all prizewinners shall be notified by phone and/or email and no correspondence shall be entered into.

Researcher
Name: Michael Couch
Contact 3526112 or 027 4244950
Date

CONSENT FORM

"Philosophy in NZ schools?"

I have read and understood the description of the above-named project.
On this basis, I agree to give permission for my son/daughter to participate as a subject in the project, and I consent to the publication of the results of the project with the understanding that anonymity will be preserved.

I understand that at any time permission can be withdraw from the project, including withdrawal of any information that has been provided.

Student's Name: (please print): .....

NAME: (please print): .....

Signature: ..... Date: .....

QUESTIONNAIRE

(Please note: For all purposes, the word 'school' refers to your current secondary/high school)

1. Please fill in the following sections or circle appropriately for statistical purposes only:

Sex: M / F

Age: _____

Ethnicity: _____

At which school do you study? _____

2. Please read the following quote

"The goal of many a teacher in school life is to keep her class quiet and orderly so that the syllabus may be taught and exams passed. Facts are put into minds like sausage meat into a machine where the only objective is to fashion and mould the meat in order to produce sausages of the required length and shape. The analogy with fact learning would be to mould and fashion minds that are capable of producing or regurgitating answers of the required nature and character relevant to the questions asked."

http://members.aol.com/timlebon/philchild.htm

What was your immediate reaction to the above statement?

_____
_____
_____
_____
_____
_____
_____

3. Please rate the following statements about your learning experiences at school by circling a rating for each of the following statements. Circle the number that is <u>closest</u> to how you feel.

1 = Strongly Agree, 2 = Agree, 3 = Unsure, 4 = Disagree, 5 = Strongly Disagree

a)	School is about teaching students as many things as possible	1	2	3	4	5
b)	School only teaches students how to do well in school.	1	2	3	4	5
c)	I usually feel able to express alternative ideas and opinions	1	2	3	4	5
d)	There are often meaningful class discussions	1	2	3	4	5
e)	School should help teach students how to think	1	2	3	4	5
f)	It is more important to pass exams than to actually learn things	1	2	3	4	5
g)	School helps me cope with problems in everyday life	1	2	3	4	5
h)	The teacher is the ultimate authority on the subject being taught	1	2	3	4	5
i)	My thoughts and conclusions are often wrong	1	2	3	4	5
j)	Teachers should teach and students should just listen and learn	1	2	3	4	5

4. Please rate the following statements about how well you think the current school system helps with the following skills by circling a rating for each of the following statements. Circle the number that is closest to how you feel about whether schools develop:
1 = Strongly Agree, 2 = Agree, 3 = Unsure, 4 = Disagree, 5 = Strongly Disagree

a)	Thinking skills, reasoning and problem solving abilities:	1	2	3	4	5
b)	Competitive and co-operative skills	1	2	3	4	5
c)	The powers of imagination and creativity.	1	2	3	4	5
d)	Positive attitudes towards others. (eg, empathy, tolerance)	1	2	3	4	5
e)	Useful mathematical and scientific skills	1	2	3	4	5
f)	The ability to interpret information	1	2	3	4	5
g)	Social and emotional welfare (self-confidence and assurance)	1	2	3	4	5
h)	General skills that you use every day?	1	2	3	4	5

5. Please read the following quote

"Philosophy teaches you to think clearly and to argue well about deeply interesting questions. It is not just an academic subject, but addresses the puzzles and questions that arise in everyone's life, and in which all of us have some interest. Its aim is to enable you to think independently and critically, to discuss intelligently, and to argue cogently, and in this way to form part of an open and enlightened society."... "Philosophy is a subject that will be of absorbing interest to anyone who is fascinated by ideas, who likes to think and to explore, who is curious, and who wants to know which ideas are correct, which incorrect, and why."

University of Canterbury Philosophy Website: http://www.phil.canterbury.ac.nz/Contents.html

What was your immediate reaction to the above statement?

6. Do any other subjects that match up to the description above?
If so, what subjects are they and how close do they get?
If not, are there subjects that should be matching up?

7. **Some subjects, e.g. physics and classics, are taught at school and at university, while other subjects, e.g. philosophy, are taught only at universities.**

a) Should philosophy be taught at schools? Why/Why not?

_____

_____

_____

_____

_____

_____

b) If your school taught philosophy, would you be/have been interested in taking that subject? Why/why not? _____

_____

_____

_____

_____

_____

THE END! Thank you for taking part in my research

Attention Philosophy Students!

Was 2004 your first year of University study?

Did you study 100 level Philosophy?

I am a M.A. student looking for people who match the above criteria, to help me in my project.

It will require less than an hour of your time to fill out a questionnaire, and in exchange, you will get 2 chances to win $50.

The project is being carried out as part of a M.A. thesis by Michael Couch, under the supervision of Dr David Small who can be contacted by phone (364-2268), or by email (david.small@canterbury.ac.nz).

Contact me for a questionnaire, and 2 chances to win $50!!!

MPC41@student.canterbury.ac.nz

Attention Philosophy Students!

Was 2004 your first year of University study?

Did you study 100 level Philosophy?

Would you like to win up to $100?

I am a M.A. student looking for people who match the above criteria, to help me in my project.
It will require less than an hour of your time to fill out a questionnaire, and in exchange, you will get 2 chances to win $50.

The project is being carried out as part of a M.A. thesis by Michael Couch, under the supervision of Dr David Small who can be contacted by phone (364-2268), or by email (david.small@canterbury.ac.nz).

Contact me below for a questionnaire, and 2 chances to win $50!!!

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

Michael Couch
Philosophy Questionnaire
Mpc41@student...

University of Canterbury

Department of Education

INFORMATION SHEET FOR STUDENTS

You are invited to participate as a subject in the research project "Philosophy in NZ schools?"

The aim of this part of the project is to determine attitudes and opinions of students about the possibility of "philosophy" being offered as a curriculum subject option in schools.

Your involvement in this project will involve completing an anonymous questionnaire in your own time, and you will have the right to withdraw from the project at any time, including the withdrawal of any information provided.

In exchange for your participation, you may choose to enter into a lottery with two draws, each for a $50 voucher. Selections shall be final, prizewinners shall be notified by phone and/or email and no correspondence shall be entered into.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: the identity of participants will not be made public without their consent. To ensure anonymity and confidentiality any personal data will be kept separate from the questionnaire, and all information will be secured in a locked filing cabinet that is accessible only to the researcher.

You may withdraw your participation, including withdrawal of any information you have provided, until your questionnaire has been processed and added to the others collected. Because it is anonymous, it cannot be retrieved after that.

The project is being carried out as part of a M.A. thesis by Michael Couch, under the supervision of Dr David Small who can be contacted by phone (364-2268), or by email (david.small@canterbury.ac.nz). He will be pleased to discuss any concerns that you may have about this project.

The project has been reviewed and approved by the University of Canterbury Human Ethics Committee.

By completing this questionnaire it will be understood that you have consented to participate in the project, and that you consent to publication of the results of the project with the understanding that anonymity will be preserved.

Researcher
Name: Michael Couch
Contact: 3526112 or 027 4244950
Email: mpc41@student.canterbury.ac.nz
Date: November 16th, 2004

This sheet is for you to detach and keep

QUESTIONNAIRE

Philosophy in New Zealand Schools?

Please read the following note before completing the questionnaire.

NOTE: You are invited to participate as a subject in the research project "philosophy in New Zealand schools?" by completing the following questionnaire.

The aim of this part of the project is to determine attitudes and opinions of students about the possibility of "philosophy" being offered as a curriculum subject option in schools, and thus gauge the level of support and opposition from the student section of the education sector.

In exchange for your participation, you may choose to enter into a lottery with two draws, each for a $50 voucher. Selections shall be final, all prizewinners shall be notified by phone and/or email and no correspondence shall be entered into.

The project is being carried out as part of a M.A. thesis by Michael Couch, under the supervision of Dr David Small who can be contacted by phone (364-2268), or by email (david.small@canterbury.ac.nz). He will be pleased to discuss any concerns that you may have about this project.

The questionnaire is anonymous, and you will not be identified as a participant without your consent.

You will be asked overleaf for a contact number/email address so that you can be contacted if you win a prize in the lottery. This contact sheet will be separated from the questionnaire to ensure anonymity.

You may withdraw your participation, including withdrawal of any information you have provided, until your questionnaire has been processed and added to the others collected. Because it is anonymous, it cannot be retrieved after that.

By completing the questionnaire it will be understood that you have consented to participate in the project, and that you consent to publication of the results of the project with the understanding that anonymity will be preserved.

As a note, here are 2 definitions of "philosophy."

- The process of systematically reflecting on the world around one in an attempt to build a coherent set of beliefs and values with which to guide one's actions
  (http://www.mhhe.com/socscience/education/et/student/olc/chap03keyterms.mhtml)

- The use of reason and argument in seeking truth and knowledge of reality, especially of the causes and nature of things and of the principles governing existence, the material universe, perception of physical phenomena, and human behaviour
  (Concise Oxford Dictionary)

Contact Details Form

In exchange for your participation, you may choose to enter into a lottery with two draws, each for a $50 voucher.

Please tick the appropriate circle below:

O YES, I do want to be entered into the lottery

O NO, I do not want to be entered into the lottery

If you selected YES, then please fill in the following details so that you are contactable if you are a prize-winner. If you selected NO, please leave this section blank.

Name: .....

Phone: .....

Email: .....

NOTE: This form will be separated from the questionnaire to ensure anonymity. Selections shall be final, all prizewinners shall be notified by phone and/or email and no correspondence shall be entered into.

Researcher
Name: Michael Couch
Contact 3526112 or 027 4244950
Date 16th November 2004

CONSENT FORM

"Philosophy in NZ schools?"

I have read and understood the description of the above-named project.
On this basis I agree to participate in the project, and I consent to the publication of the results of the project with the understanding that anonymity will be preserved.

I understand that I may at any time withdraw from the project, including withdrawal of any information that I have provided.

NAME: (please print): .....

Signature: ..... Date: .....

QUESTIONNAIRE

(Please note: For all purposes, the word 'school' refers to your past secondary/high school)

1. Please fill in the following sections or circle appropriately for statistical purposes only:

Sex: M / F

Age: _____

Ethnicity: _____

At which school did you study? _____

2. Please read the following quote

"The goal of many a teacher in school life is to keep her class quiet and orderly so that the syllabus may be taught and exams passed. Facts are put into minds like sausage meat into a machine where the only objective is to fashion and mould the meat in order to produce sausages of the required length and shape. The analogy with fact learning would be to mould and fashion minds that are capable of producing or regurgitating answers of the required nature and character relevant to the questions asked."

http://members.aol.com/timlebon/philchild.htm

Considering your own experiences at school, what was your immediate reaction to the accuracy of the above statement?

_____
_____
_____
_____

How does this quote compare with your experiences at school?

_____
_____
_____

How does this quote compare with your experiences at University?

_____
_____
_____
_____

Why did you decide to study philosophy at University?

_____
_____
_____
_____
_____

In your experience, are there significant similarities and differences between other subjects and philosophy? If so, what are they? If not, did you think there would be?

_____
_____
_____
_____
_____
_____

3. Please rate the following statements about your learning experiences at school by circling a rating for each of the following statements. Circle the number that is closest to how you feel.

1 = Strongly Agree, 2 = Agree, 3 = Unsure, 4 = Disagree, 5 = Strongly Disagree

a)	School was mainly about teaching students as many things as possible	1	2	3	4	5
b)	School only teaches students how to do well in school.	1	2	3	4	5
c)	I usually felt able to express alternative ideas/opinions in class	1	2	3	4	5
d)	There were often meaningful class discussions	1	2	3	4	5
e)	School should help teach students how to think	1	2	3	4	5
f)	It is more important to pass exams than to actually learn things	1	2	3	4	5
g)	School helped me cope with problems in everyday life	1	2	3	4	5
h)	The teacher was the ultimate authority on the subject being taught	1	2	3	4	5
i)	My thoughts/opinion were often wrong	1	2	3	4	5
j)	Teachers should just teach and students should just listen/learn	1	2	3	4	5

4. Please rate the following statements about how well do you think the current school system helps with the following skills by circling a rating for each of the following statements. Circle the number that is closest to how you feel about whether schools develop:

1 = Strongly Agree, 2 = Agree, 3 = Unsure, 4 = Disagree, 5 = Strongly Disagree

a)	Thinking/Reasoning skills/Problem solving abilities	1	2	3	4	5
b)	Competitive skills	1	2	3	4	5
c)	The powers of imagination / creativity.	1	2	3	4	5
d)	Skills for getting good grades at school	1	2	3	4	5
e)	Positive attitudes towards others. (eg, empathy and tolerance)	1	2	3	4	5
f)	Useful mathematical / scientific skills	1	2	3	4	5
g)	The ability to interpret information	1	2	3	4	5
h)	Co-operative skills	1	2	3	4	5
i)	Social / emotional welfare (self-confidence and assurance)	1	2	3	4	5
j)	General skills that you use in every day life	1	2	3	4	5

5. Please read the following quote

"Philosophy teaches you to think clearly and to argue well about deeply interesting questions. It is not just an academic subject, but addresses the puzzles and questions that arise in everyone's life, and in which all of us have some interest. Its aim is to enable you to think independently and critically, to discuss intelligently, and to argue cogently, and in this way to form part of an open and enlightened society."... "Philosophy is a subject that will be of absorbing interest to anyone who is fascinated by ideas, who likes to think and to explore, who is curious, and who wants to know which ideas are correct, which incorrect, and why."

University of Canterbury Philosophy Website: http://www.phil.canterbury.ac.nz/Contents.html

What was your immediate reaction to the above statement?

_____

_____

_____

_____

_____

How does it compare to how you find philosophy as a subject?

Do you think that if philosophy was offered at secondary school that it would have affected your choices at university? If so, how? If not, why not? _____

6. **Are there any school subjects that you took that were similar to the quote in 5.? If so, what subjects are they and to what degree are they similar to what is described? If not, are there currently any subjects that should be similar, and why should they be?**

Were you able to take philosophy at school? _____
If so, did you take it? Why/Why not?

7. **Some subjects, e.g. physics and classics, are taught at school and at university, while other subjects, e.g. philosophy, are, in most cases, only taught at universities.**

a) Based on your impression so far, should philosophy be an option at schools? Why/Why not? _____

b) Would you recommend students to take Philosophy at university? Why/Why not?

THE END! Thank you for taking part in my research!

Raw Qualitative Data from Questionnaire for Section A

#	Sex	Age	Decile	Ethnicity	Q3a	Q3b	Q3c	Q3d	Q3e	Q3f	Q3g	Q3h	Q3i	Q3j	Q4a	Q4b	Q4c	Q4d	Q4e	Q4f	Q4g	Q4h	Q4i	Q4j	Q6	Q7a	Q7b
1	F	17	9	nze	2	4	1	1	1	5	3	4	4	5	1	1	1	1	2	1	2	1	2	2	Y	Y	?
2	M	18	6	Eng	2	4	1	2	1	3	3	4	4	4	2	2	2	2	2	1	2	3	3	2	N	Y	Y
3	F	17	6	Brit	2	3	2	1	1	2	3	2	3	2	3	2	3	2	2	1	3	3	4	4	N	Y	Y
4	F	17	8	nze	1	4	5	4	1	4	4	4	3	5	4	2	5	2	2	2	4	4	4	4	N	Y	Y
5	F	17	6	Euro	2	4	2	2	1	5	2	2	4	4	2	4	3	2	3	2	2	2	4	2	Y	Y	Y
6	F	17	6	nze	4	5	2	2	2	3	4	5	4	3	3	2	4	2	3	4	2	2	2	3	Y	Y	?
7	M	16	6	Samoan	1	2	3	1	2	2	3	2	3	4	1	2	2	2	2	1	1	1	2	2	N	Y	N
8	F	17	6	Euro	2	4	2	1	2	4	3	2	3	4	2	3	3	2	2	2	3	2	3	4	N	Y	Y
9	M	16	6	nz	2	4	5	2	1	4	4	4	4	4	4	1	2	2	4	2	2	3	4	3	Y	Y	Y
10	F	17	6	nze	3	2	2	1	2	5	5	4	2	4	3	3	3	3	3	3	3	3	3	3	Y	Y	Y
11	F	17	9	nze	1	1	1	2	1	1	2	3	4	5	3	2	4	2	2	4	2	2	4	4	Y	Y	Y
12	F	17	6	nzp	2	2	2	3	2	4	4	4	3	4	3	2	3	1	2	2	3	2	3	3	N	Y	Y
13	F	17	6	nze	2	2	1	1	1	5	2	4	4	4	2	2	4	1	4	1	1	2	4	2	N	Y	?
14	F	17	6	nze	3	2	2	1	1	5	4	3	5	3	1	1	1	2	3	2	1	3	4	4	N	Y	Y
15	F	17	9	Euro	2	3	1	2	1	4	4	3	4	5	3	2	2	1	3	1	1	2	4	5	Y	Y	Y
16	F	17	6	nze	2	5	2	2	1	5	2	4	4	4	2	2	2	2	2	2	2	2	2	2	Y	Y	Y
17	F	17	8	-	4	1	5	2	1	1	5	5	5	4	2	1	4	2	1	2	2	1	2	5	Y	Y	Y
18	M	18	10	nze	2	4	3	2	2	4	4	3	4	3	1	3	3	3	3	2	2	1	3	4	N	Y	Y
19	F	18	8	Samoan	3	4	2	2	1	4	4	2	4	2	2	2	2	2	2	2	2	2	3	3	Y	Y	N
20	F	17	8	Euro	2	4	2	2	2	4	2	4	4	4	2	2	1	1	1	3	2	1	1	1	Y	N	N
21	F	17	8	nze	2	2	2	2	2	1	3	2	3	4	2	2	2	2	1	2	2	1	1	1	Y	Y	Y
22	F	17	8	euro	2	1	1	2	1	5	5	5	5	5	3	3	1	4	3	3	2	2	1	1	Y	Y	Y
23	F	18	8	nze	4	5	1	1	2	5	4	4	2	5	2	1	4	2	4	4	3	2	1	1	Y	Y	Y
24	M	17	6	-	2	3	2	1	1	3	3	3	5	4	3	2	2	1	2	2	2	2	4	3	N	Y	Y
25	F	17	8	nz	2	4	2	2	2	4	2	4	4	4	2	3	1	1	2	2	2	2	2	3	N	Y	N
26	M	18	6	nz	3	2	2	1	1	4	3	2	5	4	2	1	3	1	2	2	2	2	3	2	Y	Y	Y
27	F	17	8	nzm	3	2	1	2	1	5	4	1	4	3	2	2	4	2	2	2	2	2	1	4	N	N	?
28	F	17	8	nze	2	4	4	2	2	4	2	3	5	5	2	2	2	2	2	2	2	2	3	4	Y	N	N

29	F	17	8	euro	2	4	2	2	2	5	1	2	4	4	1	2	3	1	1	3	3	1	1	1	Y	Y	Y
30	M	17	6	kor	3	3	3	2	4	4	3	4	4	5	5	2	2	2	2	3	3	2	4	4	N	Y	Y
31	M	18	6	nzm	4	2	4	2	1	3	2	3	3	4	3	2	5	2	2	3	2	3	4	3	N	Y	Y
32	F	17	6	nze	2	4	2	2	2	2	4	1	5	4	2	3	2	2	3	3	1	2	3	4	Y	Y	Y
33	M	17	6	nze	3	2	3	2	2	3	2	2	4	5	2	3	2	2	2	2	3	3	4	5	Y	Y	N
34	M	17	6	k	4	4	2	3	1	4	3	5	4	5	4	3	5	3	2	2	3	2	3	4	N	Y	Y
35	M	18	6	nze	3	3	2	4	1	4	3	4	4	5	2	2	4	2	2	2	2	3	5	4	N	Y	Y
36	M	18	8	chin	2	4	3	2	2	5	4	4	3	4	2	1	3	3	2	2	1	2	4	5	Y	N	Y
37	M	17	6	nze	2	3	5	2	1	4	2	3	3	4	5	2	2	2	2	3	2	3	3	4	N	N	N
38	F	18	8	nz	1	2	3	3	2	4	4	3	3	3	2	2	2	2	3	3	2	2	4	3	N	Y	Y
39	M	17	6	nze	2	3	2	1	2	3	2	4	4	4	4	2	3	2	2	2	3	2	4	4	N	Y	Y
40	M	17	6	nze	2	4	2	2	1	4	1	3	3	3	1	2	3	2	2	3	3	2	5	3	Y	Y	Y
41	F	17	8	nze	2	5	3	2	2	2	2	3	4	2	2	2	3	2	2	2	3	3	1	2	N	N	?
42	M	17	6	p	2	4	3	1	2	4	4	3	4	4	3	2	4	2	3	2	1	1	2	1	N	Y	Y
43	F	17	6	nze	3	3	2	1	1	4	4	3	3	5	1	3	2	2	2	3	2	1	4	2	Y	Y	N
44	F	18	6	p	3	2	1	2	1	2	4	2	4	4	2	2	2	1	2	1	4	2	1	3	N	Y	Y
45	M	17	4	chin	3	2	3	3	2	4	3	4	4	4	1	2	2	1	3	1	3	3	2	3	Y	Y	Y
46	F	18	8	nze	2	3	2	1	2	4	4	2	4	3	2	1	3	2	2	1	1	3	4	3	N	Y	Y
47	M	17	6	nz	1	2	3	2	2	2	3	4	4	4	3	2	1	1	3	2	2	2	4	4	N	Y	Y
48	M	17	6	nze	2	3	2	2	1	4	2	4	3	3	2	2	4	2	2	3	4	2	5	3	Y	N	Y
49	F	17	6	p	2	3	1	1	1	3	2	3	5	4	1	1	1	1	2	2	3	2	1	3	N	Y	Y
50	F	17	6	-	1	4	2	1	2	4	4	4	4	4	2	2	2	2	1	2	1	3	2	3	N	Y	Y
51	M	17	4	nze	1	2	3	2	1	3	3	3	5	3	2	3	2	2	2	1	2	2	2	5	N	Y	Y
52	F	18	9	nz	2	2	1	1	2	3	4	4	4	3	2	2	3	1	2	3	2	2	4	3	Y	Y	N
53	M	17	6	Samoan	1	4	2	1	2	5	4	2	4	4	1	1	2	2	3	5	3	3	4	4	N	Y	Y
54	F	17	9	nze	1	5	2	2	1	3	2	3	5	3	2	2	1	1	1	2	1	2	5	3	N	Y	Y
55	M	18	6	nze	2	3	1	1	2	4	2	2	4	4	5	3	2	2	2	3	2	2	2	2	N	Y	Y
56	M	17	6	nze	3	2	2	1	1	5	1	2	3	3	2	1	1	2	2	3	2	3	4	2	Y	Y	Y
57	F	17	6	nze	2	3	2	2	1	4	2	4	3	4	3	2	2	1	2	2	3	3	3	3	Y	Y	N
58	F	17	6	nze	2	2	2	2	2	3	1	5	4	4	1	1	3	1	1	1	2	3	1	1	N	N	Y
59	M	17	6	-	3	3	3	2	1	4	3	4	4	3	2	2	2	2	3	2	2	2	3	2	N	Y	Y

60	F	17	6	nze	2	4	2	1	2	2	4	3	4	3	5	3	4	2	2	1	1	4	4	3	Y	Y	Y
61	M	18	10	nz	1	3	2	1	2	4	3	4	2	4	2	2	3	2	2	2	2	2	2	3	Y	Y	Y
62	M	17	4	nze	2	3	2	2	1	4	5	3	4	5	2	3	2	2	1	2	2	3	4	3	N	Y	Y
63	F	18	4	nze	1	2	3	1	1	4	4	4	2	4	1	3	2	1	2	2	1	2	4	1	N	Y	Y
64	M	17	6	chin	2	3	4	2	1	5	4	3	3	4	2	2	2	1	2	3	2	3	3	4	N	N	N
65	F	17	8	k	2	4	2	2	2	4	4	4	4	5	1	3	2	2	2	2	2	2	4	2	Y	N	Y
66	F	17	6	nz	2	2	3	2	2	4	2	2	2	4	1	3	4	2	2	3	3	2	3	3	N	Y	Y
67	F	18	6	Brit	1	3	2	3	2	5	3	3	4	4	3	2	5	2	2	3	2	1	1	3	N	Y	?
68	M	18	6	chin	2	3	1	1	1	4	2	3	4	5	4	1	3	1	2	2	3	2	2	4	N	Y	Y
69	F	17	2	nz	3	4	1	2	2	4	4	2	3	4	3	2	2	2	2	2	2	2	3	3	Y	N	N
70	F	18	5	nze	2	3	4	1	3	5	3	4	4	5	3	3	3	2	2	2	2	1	3	3	N	Y	Y
71	F	17	9	k	2	2	2	2	2	4	4	4	4	4	2	1	4	2	2	1	3	2	3	1	N	Y	N
72	M	17	6	nze	1	3	2	3	2	4	4	4	3	5	2	2	3	2	3	2	2	2	1	4	Y	Y	Y
73	F	18	6	amer	2	2	1	1	1	4	3	3	4	4	2	1	2	2	2	4	2	2	4	4	N	Y	Y
74	M	17	6	nz	2	3	1	2	1	3	2	4	4	3	2	2	4	2	2	3	3	2	5	3	N	Y	N
75	M	17	6	Brit	2	4	3	2	2	4	4	3	4	4	1	2	1	2	2	3	2	2	1	2	N	Y	Y
76	F	17	6	nze	2	3	1	2	1	5	2	3	5	4	4	1	2	1	2	4	2	2	2	1	Y	Y	Y
77	F	18	6	k	3	3	2	1	2	4	4	3	3	5	1	2	3	2	2	3	2	2	2	2	N	Y	Y
78	F	17	6	nze	1	4	2	2	1	4	3	4	4	4	3	1	1	2	2	3	3	1	1	1	N	Y	Y
79	M	17	8	nz	2	4	3	2	2	4	4	4	4	5	4	2	2	1	2	2	2	2	1	2	N	N	N
80	F	17	6	nz	2	2	1	3	3	2	4	3	4	5	2	3	3	2	2	1	3	2	2	4	Y	Y	Y
81	F	17	4	nze	3	4	2	2	1	3	3	4	5	5	2	4	1	2	2	3	2	1	2	3	Y	Y	Y
82	F	17	6	k	3	3	1	3	2	3	4	4	4	4	1	2	2	1	1	3	2	2	2	3	N	Y	Y
83	M	18	6	nz	2	4	2	2	1	3	5	3	5	4	2	2	1	2	3	3	2	1	2	4	N	Y	Y
84	F	18	10	p	2	3	3	2	2	4	3	2	3	3	1	2	3	1	3	2	3	2	1	2	Y	Y	Y
85	F	17	9	nze	1	4	3	2	2	5	3	2	4	3	4	2	4	2	3	2	2	3	2	3	N	Y	Y
86	M	18	6	nze	2	3	2	1	1	4	4	4	3	4	2	1	2	2	3	3	2	2	1	2	Y	N	N
87	F	17	4	nze	3	2	1	1	2	4	4	4	4	5	1	2	3	3	2	1	2	2	1	4	N	N	?
88	F	17	9	nz	3	3	3	2	2	4	3	3	4	5	2	1	2	2	2	3	1	2	3	3	N	Y	Y
89	M	17	6	nze	2	4	1	1	1	3	3	4	3	5	3	3	4	2	2	1	3	2	4	4	N	Y	Y
90	F	17	5	-	3	3	2	2	2	4	4	4	2	4	3	2	2	3	3	2	3	1	2	3	Y	N	Y

91	F	17	5	p	3	2	3	2	1	3	3	3	3	3	3	2	2	2	2	3	3	2	2	4	N	Y	Y
92	M	18	10	nze	2	3	1	1	2	4	3	3	4	4	2	1	2	2	2	2	2	2	2	3	N	Y	Y
93	F	17	6	chin	4	3	4	2	1	4	4	5	4	5	4	2	3	3	2	2	2	3	2	2	N	Y	Y
94	F	18	8	nze	1	2	2	1	1	5	4	4	5	4	3	2	4	3	3	1	3	1	3	2	Y	Y	Y
95	M	17	6	nz	2	3	4	3	2	4	2	3	4	4	3	2	3	1	2	2	2	2	3	3	Y	N	N
96	F	17	4	nze	2	4	2	1	2	3	4	4	3	3	2	3	3	2	3	1	1	3	3	4	N	Y	Y
97	F	17	9	nze	2	4	2	1	1	4	4	4	4	5	1	2	4	2	3	3	2	1	3	2	N	Y	Y
98	M	17	10	-	2	2	2	2	2	4	3	4	3	4	2	2	4	3	2	2	2	2	2	1	Y	N	Y
99	F	17	6	kor	2	3	2	2	1	4	3	1	4	3	2	2	2	2	2	1	2	2	2	2	Y	Y	?
100	F	18	6	p	3	3	1	1	2	5	3	3	4	3	3	2	2	2	2	2	1	1	3	1	Y	Y	N
101	F	18	9	nze	2	2	1	3	2	4	4	2	2	4	2	1	1	2	3	2	2	3	1	4	N	Y	Y
102	F	17	6	nze	2	2	2	2	1	5	3	4	3	4	2	2	2	2	2	2	2	2	3	3	N	Y	Y

Raw Qualitative Data from Questionnaire for Section B

#	Sex	Age	Decile	Ethnicity	Q3a	Q3b	Q3c	Q3d	Q3e	Q3f	Q3g	Q3h	Q3i	Q3j	Q4a	Q4b	Q4c	Q4d	Q4e	Q4f	Q4g	Q4h	Q4i	Q4j	Q6	Q7a	Q7b
1	M	20	5	nz	4	2	5	4	1	5	5	5	3	5	3	1	2	1	2	2	5	3	5	5	N	Y	Y
2	M	19	10	nze	3	2	3	2	1	5	3	3	3	4	3	2	2	3	4	2	3	2	4	5	Y	Y	Y
3	F	21	5	Irish	4	2	1	5	1	5	5	5	5	5	3	2	4	2	4	1	3	3	3	4	Y	Y	Y
4	M	19	8	nz/dutch	4	4	2	4	1	4	2	4	4	5	2	2	2	2	2	2	2	2	4	2	Y	N	N
5	M	19	6	nz	3	3	3	3	2	3	3	3	3	4	3	2	2	2	2	2	2	3	3	2	Y	Y	Y
6	F	20	10	aus	4	2	3	2	2	3	4	4	4	3	2	1	2	1	2	3	4	2	2	3	Y	Y	Y
7	F	18	9	chin	3	4	1	3	1	4	3	4	3	4	3	2	4	3	4	2	3	3	2	4	Y	Y	Y
8	F	19	10	nze	4	4	1	3	2	3	4	3	3	5	3	2	2	4	2	1	4	2	3	3	N	Y	N
9	M	25	6	nze	3	2	2	2	3	3	3	5	5	3	2	1	2	2	2	2	2	3	4	3	N	N	N
10	M	21	9	nz	4	4	3	2	1	2	4	3	3	4	3	3	1	1	3	2	3	2	2	3	Y	Y	Y
11	F	19	6	nz	4	4	2	3	1	3	4	4	4	3	2	1	4	2	2	2	4	3	3	4	Y	Y	Y
12	F	20	8	aus	3	4	2	2	2	4	3	3	3	4	2	1	3	3	2	2	3	2	2	3	N	Y	Y
13	M	19	7	nz	3	2	1	3	1	3	3	3	4	4	3	3	4	2	2	3	4	2	4	3	Y	Y	Y
14	M	22	6	euro	4	2	3	4	1	4	3	3	5	2	3	2	2	3	3	3	3	1	2	2	Y	N	N
15	F	20	9	nze	3	2	2	3	2	3	4	4	3	4	4	1	2	3	3	3	2	2	3	4	Y	N	Y
16	M	22	7	nze	4	2	3	4	1	5	2	2	5	4	3	2	2	1	3	2	3	2	3	3	N	Y	Y
17	F	25	9	k	3	3	2	3	1	4	4	3	4	3	2	1	2	2	2	2	4	3	2	4	Y	Y	Y
18	M	21	10	nze	4	3	2	4	1	4	3	3	4	4	3	3	3	2	2	2	3	2	2	3	N	Y	Y
19	M	19	9	nzchin	4	2	1	5	1	5	3	4	5	4	3	2	4	1	2	2	2	2	3	4	N	N	Y
20	F	18	6	nz	2	3	2	3	2	4	4	3	3	4	2	1	3	3	3	3	3	2	4	3	Y	Y	Y
21	M	19	4	nze	4	2	2	2	1	5	4	2	4	5	4	1	3	3	3	3	2	3	2	3	N	Y	Y
22	M	22	9	nz	3	3	2	4	1	3	3	3	3	4	3	3	5	2	2	3	3	3	3	4	Y	Y	Y
23	M	19	8	nze	4	1	1	3	1	5	2	4	4	3	2	1	4	3	2	2	4	3	3	4	Y	Y	N
24	F	18	9	k	3	3	2	4	2	2	2	3	3	4	3	1	2	2	3	2	2	2	2	3	Y	Y	Y
25	M	19	7	nz	3	2	3	3	1	3	4	4	3	4	2	2	2	1	2	3	3	2	3	4	N	N	Y
26	M	18	7	k	3	3	2	2	1	4	3	3	4	4	3	2	3	2	3	2	3	2	2	4	Y	Y	Y
27	F	19	6	nze	2	2	3	2	2	3	3	4	5	3	2	1	3	1	2	1	4	3	3	4	N	Y	Y
28	F	20	5	aus	3	2	3	3	2	4	3	3	3	4	3	3	4	2	3	2	3	3	4	2	N	Y	Y

29	F	18	8	nzm	2	3	3	1	1	4	3	5	4	2	4	1	3	3	2	1	2	1	2	3	N	Y	Y
30	M	19	7	k	2	3	2	4	1	5	4	3	4	4	1	2	3	2	2	2	2	3	3	3	N	N	Y
31	F	19	4	nze	3	1	3	3	2	4	3	4	4	3	3	1	2	3	3	2	2	2	4	4	N	Y	Y
32	M	19	5	nz	4	3	3	1	1	3	2	4	5	4	2	2	4	2	2	1	2	2	2	4	Y	Y	Y
33	F	19	7	nze	2	4	3	2	1	3	2	3	3	5	1	2	2	1	2	2	3	1	3	2	N	Y	Y
34	F	19	6	asian	3	3	2	3	1	3	3	4	4	4	2	1	4	2	2	1	3	2	2	3	N	Y	N
35	M	20	8	nz	3	4	2	1	2	4	4	4	4	4	3	3	3	1	3	2	2	1	2	3	N	Y	Y
36	M	18	6	nze	3	3	2	2	1	3	3	3	4	4	2	2	2	2	1	2	3	2	4	3	Y	Y	Y
37	F	20	7	aus	4	3	2	3	1	4	4	3	3	4	2	3	2	2	2	1	1	3	2	2	Y	N	Y
38	F	19	6	euro	4	3	2	4	1	3	3	3	3	5	3	2	2	2	3	2	2	2	3	3	Y	Y	Y